

LEAVES
FROM MY DIARY

1894—1896

BY ABBOT GASQUET.

2/4

RM.

From the Library of

GEORGE CHARLES WILLIAMSON,

Burgh House, Hampstead.

SHELF

~~85~~ 82

1907.

6/

Carolina Gasquet

ALS.

Dorset Hill

Mount Vernon House

Mount Street


Greenwood

Sunny





Leaves from my Diary



Digitized by the Internet Archive
in 2023 with funding from
Kahle/Austin Foundation

LEAVES FROM MY DIARY

1894—1896

BY THE

Right Rev. Abbot GASQUET, O.S.B.

BURNS & OATES
28 ORCHARD ST.
LONDON, W.

1911

THE WESTMINSTER PRESS (GERRARDS LTD.)
411A HARROW ROAD, LONDON, W.

TO THE READER.

THE following extracts from my diaries for the period 1894 to 1896 are printed at the request of several friends, in consequence of the publication of *A Roman Diary and other Documents relating to the Papal Inquiry into English Ordinations*, by the Rev. T. A. Lacey. The entries in my diaries were obviously written without the least idea of their ever being made public, and since 1896 they have been locked away and not even read since they were written, until, in view of Mr. Lacey's Diary, I brought them out and examined them.

A quotation from a letter written to a French Professor in Paris on February 2nd, 1896, will show my personal attitude to the question of Anglican Orders: "My connection with the question of Anglican Ordinations was certainly not of my own seeking. In fact, on this burning controversy I have kept silence, and indeed have expressly passed it over when dealing with the Anglican Liturgy in conjunction with my friend, Mr. Edmund Bishop, in the volume *Edward VI and the Book of Common Prayer*. I did so because I thought the matter one

altogether too delicate to be stirred up without grave reason, and that very probably more harm than good would result from mootng the question without grave necessity. It has, however, now been mooted, not, I am glad to say, by anything we Catholics have done ; and if I am engaged in it, you may be sure that it is only by command of the Supreme authority."

The examination initiated by the friends of the Anglicans in Rome might have resulted in one of four conclusions. It might have shown that, according to Catholic principles, the Orders of the Church of England must be accepted as valid by the Church ; or it might have resulted in considering them as doubtful only, which would have entailed, of course, a change in the traditional mode of regarding them ; or, the examination might have confirmed the practice of looking on them as not having the requisite qualities for validity in the sense of the Catholic Church ; or, fourthly, it might have been thought best to abstain from giving any decision at all.

From the first, in my opinion, there could be no other possible result from a thorough examination than to confirm the constant practice of the Church. Still, I was open to conviction, and if any *gravissima ratio* could have been

shown in the course of discussion to change that practice of the Church during three centuries, all were prepared to accept that solution.

When, as the outcome of the Roman investigation, Pope Leo XIII, on September 13th, 1896, declared that the Church must continue to hold the Anglican Orders to be invalid, many protests were uttered by English Churchmen against his decision. The cry went forth that the Pope had outraged every good feeling by denying to others what he claimed for himself—Apostolic succession of Orders. From time to time since, this complaint of wounded sensibilities has been uttered by many. In one of the debates in the English House of Lords upon the Royal Declaration, which was admittedly offensive to Catholics, the Bishop of Bristol, Dr. Browne, defended the retention of the blasphemies of the King's Oath on the ground that the Pope had declared the Orders of the English Church null and void.

With every allowance for the feelings of those among the clergy of the Established Church who, holding advanced doctrines on the Eucharist, regard themselves as being "sacrificing-priests" quite as really as ourselves, it is somewhat hard to see what ground of complaint any one of them has with the Papal

decision. They remain what they were before, and the whole question was essentially, so far as the Roman authorities were concerned, a domestic one. The real question before the Commission and to be determined by the Pope was this and no other: Was the Catholic Church to regard the English bishops and priests of the Established Church as bishops and priests in the same way and in the same sense as those who have been ordained according to the rites and ceremonies prescribed in the Catholic Pontifical? Surely the living authority of the Roman Church had a right—and when the question had been formally raised, a duty—to determine the answer, without being considered either offensive or aggressive. Certainly no such motive was thought of in the discussions of the Commission, and I fancy that the notes from my Diaries here printed will show the single-minded purpose with which we approached the consideration of a question which had been forced upon us by outsiders.

Leaves from my Diary.

1894.

December 5th.—To-day two matters of curious significance were brought to my notice. In a letter received from a friend—a layman—in Rome, the writer speaks of reports current in the Eternal City of an approach which had been made to the Pope by certain Anglicans through some French friends with a view of interesting him in a scheme for the reunion of England with Rome. The rumours were vague, but it was said that the Pope was greatly moved by what he was told as to the prospects of reunion, and had made certain promises of action, the nature of which was unknown generally, and was evidently kept, or intended to be kept, a profound secret.

The second matter somewhat explained the first. Some letters and papers were placed in my hands in the evening of this day (5th Dec., 1894), from which I learned

the following : the Abbé Portal, a French Lazarist, who, under the name of Dalbus, had written a pamphlet on "English Ordinations," had been three weeks in England in consultation with certain prominent Anglicans. It was said that he had come to the conclusion that to bring about a union, or discussion leading to a union, of the Anglican with the Roman Church, "les ordres offeraient un excellent terrain." From England the Abbé went to Rome and, interesting Cardinal Rampolla in his scheme, was received by the Pope on the 12th of September (1894). After having told the Holy Father what he had seen of the Anglicans in England and what he believed to be the actual religious state of the English Church, and the disposition of its members in regard to reunion, the Pope asked him if he himself could do anything to promote the union of the Churches. To this Portal replied by suggesting that the Pope should write a letter on the subject to the Archbishops of Canterbury and York. This at the time was agreed to ; but two days later the Abbé was informed that it was, on reflection, considered better to wait for a time before such a letter was written.

Portal says that at the time of his interview he saw his pamphlet, *Les Ordinations Anglicanes*, on the Pope's table, and he desired his Anglican friends to believe that there had never been "une telle démarche de la part de Rome." The Abbé Duchesne, too, had been chosen, he says, to write his views upon the question of the validity of the English Orders, and this manifests on the part of the Roman authorities "un si grand désir d'envisager les choses sous le point de vue le plus favorable pour cette église."

December 7th (1894).—I had an interview with Cardinal Vaughan this morning, in the course of which I told him what I had heard from Rome, and also what I understood from the papers shown me in England was going on in regard to reunion, and of the desire of our Anglican friends to reopen the question of their Orders. The Cardinal had heard nothing whatever on either point, and expressed his disbelief in what I had told him, as he was sure he must have had some indication of so important a matter as the question of Anglican Orders being raised in Rome. He deprecated starting such a question at this time, but added that, were it

4 Leaves from my Diary

raised, he would do his best to insist upon its being sifted to the bottom and a formal decision given either one way or another.

December 6th.—I wrote to my friend in Rome to say that I had evidence that what he had told me about the secret “intrigues” of certain friends of the Anglicans with the Curia had some foundation, but that having spoken to Cardinal Vaughan, I found that he had heard nothing whatsoever about the matter, and did not believe there could be any real truth in it.

December 18th.—To-day I received a letter from Rome conveying to me the Pope’s commands to proceed to Rome as early as possible in the New Year on matters of importance.

December 19th.—I saw the Cardinal to-day and told him that I was told to go to Rome. He said he was glad, but that it was not his doing in any way. He added that he had made inquiries about what I had told him as to what was supposed to be going on in Rome, and that he believed there had been an endeavour on the part of certain Frenchmen to urge the re-opening of the question of Orders by the Roman authorities on behalf of Anglicans. His information,

Leaves from my Diary 5

however, was vague ; but he intended starting for Rome himself immediately after Christmas, and would there be in a position to find out what was going on.

1895.

Thursday, 31st January, 1895.—I arrived in Rome this morning (31st January), at about 8 o'clock. As soon as possible I proceeded to the English College to report my arrival to the Cardinal as I had promised to do. After some difficulty with the domestics who declared that His Eminence would receive "*ni vescovo ni cardinale*," I saw Mgr. Dunn, who took me straightway to the Cardinal's room, where he received me with expressions of great pleasure that I had at last arrived. He said the situation in Rome in regard to the question of the re-union of the Anglican Church with Rome, was certainly interesting, and what had been believed in the Eternal City as to the desire of Anglicans generally to make their submission to the Church almost incomprehensible. He then proceeded to give me a long account of an interview he had had with the Pope on arriving, of which the following are the principal points :

On his reaching Rome, the Saturday week

before (January 19th, 1895), he was sent for immediately by the Pope. Directly he entered the Pope's room, the Holy Father began at once about his great desire to effect the "re-union of England" with the Holy See. He had been anxiously awaiting his (that is the Cardinal's) arrival to carry out the purpose he had conceived of addressing a personal letter of invitation to the Anglican Archbishops. He told me, said the Cardinal, that "you Catholics of England are quite mistaken in the real attitude of those who are outside the Church in England towards re-union. They are really just on the point of coming in, but are being continually repelled by the hostility of Catholics, and I am told, especially," he said, "that the harshness of Londoners keeps them back, whereas it only requires some paternal, kind 'Come, come now, etc., etc., take courage, etc., etc.,' to bring them back *en masse* to the fold of the true Church."

With regard especially to the question of Anglican Orders, the Pope went on to say: If indeed they really seemed to be doubtful, for his part, he was disposed to grant that they (the Anglicans who submitted to the authority of the Church), should be allowed

8 Leaves from my Diary

to receive Ordination *sub conditione*, as in the case of a doubtful baptism.

The Cardinal assured me that the Pope spoke for some twenty minutes in this strain. He ended by saying that from what he had been told, it was his belief that some little concession would bring the majority of Englishmen into communion with the Roman Church. In all this the Cardinal said the Holy Father did not seem to have any idea of the difference between Ritualists and others, or indeed any real knowledge of the actual state of religious feeling in England. At the end of a very long speech the Holy Father said:—"And now I want you to help me in this." Cardinal Vaughan, who all this time had said nothing, immediately replied: "If what your Holiness believes as to the likelihood of the English people coming over *en masse*, or even in great numbers, had any foundation in fact, it would be only right and proper to see whether by any lawful concession, this very desirable end could be helped forward. But your Holiness has evidently been entirely misinformed as to the real attitude of the English people to the Roman Church. The vast majority of Englishmen are without

question thoroughly Protestant in every sense. A small and energetic minority, it is true, against the protests of the majority, now call themselves Catholics and have adopted many of the practices and language of the Catholic Church. But even these are unanimous in rejecting what we hold to be the foundation of the Catholic religion, the authority of the Church and of the Supreme Pontiff."

Then the Pope held up his hands in surprise and exclaimed "Ma questa è una questione di dottrina!" The Cardinal then said that he had himself recently put this question to two representatives of the highest school of Anglican thought, and that they both had declared to him that they did not believe that there was any great movement towards the Church, as we understand it, in contemplation. "With regard to your Holiness's intention of sending a letter to the Archbishops of Canterbury and York," the Cardinal continued, "this project has been known for some time in England and much discussed. I know for a fact that drafts of such a letter have been suggested and sent round to various people to know whether a letter of such and such a kind

10 Leaves from my Diary

would meet with *their* approval if written. And, moreover, the Archbishop of Canterbury has been approached and asked to receive your Holiness's communication at least with civility." On hearing this the Pope appeared to be greatly astonished and said that this was entirely new to him and that he had given no authority to anyone to do this.

The Cardinal then went on to say that this was not all. Six months ago a French priest had come to England and had stayed for some considerable time in Anglican circles. He had visited the Cowley Fathers, Anglican convents, and, he believed, Anglican Bishops, allowing it to be understood that he came with the knowledge and in an unofficial way on behalf of Rome. The Pope thereupon declared that he had never given anyone such authority or even thought of such a thing. The Cardinal, however, declared that this was the view which was taken of his mission in England by Anglicans, and colour was to a certain extent given to it by the fact that the said French priest studiously avoided paying even the visit of courtesy due to English ecclesiastical authority, and indeed kept out of the way of Catholics altogether.

Leaves from my Diary 11

Further, that he (Cardinal Vaughan) had it on the authority of a Catholic priest, who had himself seen it in Abbé Portal's own writing, that he had been received at the Vatican by the Holy Father, who had expressed to him his personal desire to consent to anything to bring back England to the Church, and that the Abbé Portal had recommended the Pope to take the extraordinary course of writing to the Archbishops of Canterbury and York. The Pope appeared much disturbed about the whole matter having been known and discussed in England.

Cardinal Vaughan then spoke of what the Pope had said in regard to Anglican Orders. He said that he did not quite understand the ground of the Pope's desire to change the existing practice of regarding them as absolutely invalid. He could quite realise that, if any new light of importance had been thrown on the question, it might be necessary that it should be thoroughly examined and settled once for all according to the evidence. But if nothing new were known to have come to light, in his opinion it would be much better to leave matters as they were. He strongly urged upon the Pope the need

of great caution when the only apparent ground for desiring to change the practice which the Church had maintained for centuries, was to give pleasure to a section of the English Church, which had no intention whatever of submitting to the Church's authority, but desired to be considered in all other things Catholic. It was no doubt painful to those who claimed to be priests, in the Catholic sense, to know that the Church had persistently refused to recognise their claim, just as did a great number of those who were equally members of the same Anglican Church. The effect of any change in the way of dealing with Anglican Ordinations, except as the result of evidence and examination, would be to afford ground for a declaration that Rome had been wrong in the matter for three hundred years, and that the next step taken by the authorities would be to declare in favour of the validity of English Orders. Moreover, apart from any question of expediency, he, the Cardinal, could not see what was to be gained by raising the question.

To this the Pope replied that the whole matter was in the hands of the "Congregation of the Holy Office," and that nothing

was likely to be done without full consideration. He then, at the end of the interview, told the Cardinal that he had sent for "Padre Gasquet," which his Eminence knew, and desired that he might be informed when I arrived in Rome. This was practically all the interview ; but the Cardinal told me that the day after his visit to the Vatican the Pope said to an Italian Bishop that he had been misled into thinking that any large section of the Anglican Church were likely to make their submission *en masse*, and that Cardinal Vaughan had assured him that there was no truth in the statements as to this which had been made to him.

Friday, February 1st. — Saw Cardinal Vaughan for a few minutes at the English College this morning. He had had a talk with Cardinal Mazzella the evening before, and found that, three months previously, Cardinal Mazzella had been spoken to by the Holy Father as to the question of Anglican Orders. He, the Cardinal, had urged the Pope to take no step without consultation ; and that if any change in the practice dealing with the Orders was to be made, this should be as the result of a serious examination into the question. He urged that someone should

14 Leaves from my Diary

be sent for from England who could give advice in this matter, and he was glad to hear later that this suggestion had been acted upon.

In the afternoon I went, at Cardinal Vaughan's suggestion, to call upon Fr. Brandi of the *Civiltà*. In the course of conversation, Fr. Brandi told me that he had written two or three articles on the Anglican Ordination question, and that they were already set up in type, when he was ordered to hold them over so as not to complicate matters by seeming to anticipate what authority might do. The articles had been written in view of the pamphlet of M. Dalbus (Abbé Portal) on *Les Ordinations Anglicanes* and the review of it by M. Duchesne in the *Revue Critique*. Father Brandi also said that copies of Portal's pamphlet had been distributed very widely in ecclesiastical circles in Rome: so widely, indeed, that many were induced to think this had been done on the part of the Anglicans.

Wednesday, February 6th.—To-day I was charged by the Vatican authorities to draw up a *mémoire* as to the religious state of England at the present time, so far as the prospect of the union of Anglicans with

Rome was concerned, and to give my opinion about the validity of Anglican Orders, in view of the possible need of appointing a Commission to go into the question.

Friday, February 8th.—To-day from two different sources I have heard rumours of the treatment of Anglicans as Catholics by French priests in Rome. This was in the matter of the Sacraments, Confession and Holy Communion. An Archbishop told me that he had expostulated with a French priest, who had boasted that he had given absolution and Holy Communion to an Anglican lady. This priest defended himself on the grounds that the Anglicans were only accidentally out of communion with Rome. Whether these stories are true or not—probably, I think, *not*—they show the curious, if not dangerous, situation that exists, and a total ignorance of the real state of things in England among some people here.

In the evening I saw Cardinal Mazzella and had about an hour's talk with him. I asked him if he could tell me what the present intention of the Pope was as to instituting an examination in regard to the question of Anglican Orders. He replied that at one time His Holiness had quite made up his

16 Leaves from my Diary

mind to appoint a Commission of Cardinals to consider whether any change in the traditional attitude of the Church to these Orders was desirable ; that he had asked him (Cardinal Mazzella) and, to his knowledge, other Cardinals to form part of the Commission. Cardinal Mazzella urged caution before the subject was opened at all, and said that in his opinion the question should not be raised, but if it were raised, it must undoubtedly be settled on its merits. “ My own impression,” added the Cardinal, “ is that the Pope would now drop the idea of a Commission unless it is forced on him by others who were interested in the matter.”

Tuesday, February 12th.—This afternoon I went to the English College and was fortunate to find Cardinal Vaughan. Last evening I had heard on the best possible authority that a certain Monsignore living in Rome had sent Dalbus' pamphlet to the Holy Office, on the ground that it was doing a lot of harm in Rome by its wide circulation. This appears to me to be a most unfortunate and deplorable step, and I gave my reasons for thinking so to the Cardinal. He quite agreed ; indeed, it is obvious how very harmful such a thing as

the condemnation at this time of the pamphlet *Les Ordinations Anglicanes* would be before the English public, which would probably credit the Cardinal himself with trying to avoid discussion. He said he would at once move "heaven and earth" to prevent any notice being taken of the denunciation.

I told the Cardinal also that I had been directed to prepare a *mémoire* for the Pope ; but that I felt disinclined to write anything on the Orders question until I had access to all documents on the subject in the archives of the Holy Office. He has promised to try and get me a special Brief from the Pope, allowing me free access to the archives of the Holy Office, which has successfully resisted all efforts to penetrate into its secrets.

Friday, February 15th.—After the "Ave Maria" I went to call on Cardinal Rampolla, having been requested to do so yesterday by a message brought by Fr. Benedict Mackey. The Cardinal was very pleasant, but did not talk much about the matters that were of special interest to me. One thing he did say which may have importance, namely : that the Pope was about to write a letter to the English bishops on the question of Unity. This information I was to keep to myself,

18 Leaves from my Diary

except that I might communicate it to Cardinal Vaughan.

Sunday, February 17th.—Having failed yesterday and again this morning to find Cardinal Vaughan at the English College, I wrote to tell him about the proposed papal letter.

Monday, February 18th.—My note of yesterday brought the Cardinal round early in the afternoon. He said my letter was the first intimation which he had had that the Pope intended taking this course in regard to the Anglican business, and we had a long talk about it.

Tuesday, February 19th.—This morning whilst working in the Vatican archives, which I have done ever since I have been in Rome, I found a Brief of Paul IV (30th October, 1555), explaining the meaning of the words in a previous Bull, “recte et rite consecrati”—a very important document. I asked Mgr. Wenzel, the archivist, about it, and he told me that, whilst making some researches for (I think) Cardinal Galimberti, he had lighted upon it, but did not know its precise meaning.

Wednesday, February 20th.—To-day in the Regesta of Pope Paul IV. I found the

Bull, *Praeclara Charissimi*, referred to in the Brief I found yesterday. It is of the highest importance in regard to the Orders question.

Friday, February 22nd. — Cardinal Vaughan appeared suddenly at 9 o'clock in the morning bringing the Pope's document giving me leave to examine the papers in the Holy Office.

Wednesday, February 27th. — I wrote to-day to Cardinal Rampolla to make a suggestion about the letter he had told me the Holy Father was going to write to the English bishops. I said that on consideration I thought it would be better received in England if it were addressed to the English people, or, if not that, to the English people through Cardinal Vaughan.

Thursday, February 28th. — I called to-day at the Holy Office and saw Mgr. Salua. He told me that the permission I had to examine the papers as to the English Ordinations was most unusual, that he would have to make arrangements with the archivist, and that possibly about next Wednesday I should find everything ready.

Monday, March 4th.—Mgr. Dunn called on behalf of the Cardinal to ask me to preach

20 Leaves from my Diary

on St. Gregory's Feast at his church on the Coelian. He said that the evening before Cardinal Vaughan had dined with Cardinal Rampolla at the Vatican, who had told him that the Pope had now thought it better to address the letter he hoped to send out soon, to the Cardinal himself.

Tuesday, March 12th.—I hear that Lord Halifax is to arrive to-day.

Wednesday, March 13th.—Lord Halifax called when both I and my friend, Mr. Edmund Bishop, who is my constant companion during all this period, were out. He left a card with a message that he would call the next day.

Thursday, March 14th.—I had a very pleasant walk and long talk with Lord Halifax. It was impossible to steer quite clear of the question, and so gradually we got on to it. It is obvious that Lord Halifax has been encouraged to raise the question of English Orders, not that he wants it discussed, examined thoroughly and determined, but that he hopes the Pope, "as an act of wisdom and kindness," may change the traditional view as to invalidity, and allow those who are ordained according to the Anglican Ordinal, and who pass to Rome, to be

ordained *sub conditione*. He argued strongly that this act of kindness would make for what all had at heart—reunion.

I begged him earnestly to pause before trying to raise the thorny question of Anglican Orders. I felt sure that there was a real danger, because I could not conceive it possible that the practice of Rome on so important a matter could be changed without due consideration and examination. If the matter were raised, I felt sure, I said, that the result would be the production of such evidence as would infallibly bring about condemnation of Anglican Orders, and, I added, I would far rather leave matters where they were.

Friday, March 15th.—Lord Halifax and Mr. Birkbeck called when I was out and had a long talk with Mr. Bishop. They left for me a work in Latin on the question of Anglican Ordinations—*De Hierarchia Anglicana*—by Messrs. Denny and Lacey, which has just been published. I spent the evening in examining the book, and it must clearly be carefully studied and considered. I fear that this publication will again start the question of a Commission to examine into the matter, which Cardinal Mazzella told me the other day had been abandoned. Indeed, from the

22 Leaves from my Diary

preface of the volume, contributed by the Bishop of Salisbury, it is obviously intended to claim the consideration of the Roman authorities. I copy here one passage from this preface :

“Visum est ergo nonnullis inter nos (quibus cum amicos antehac ignotos, praesertim in Gallia, in hoc consentire cum gaudio videmus) congruum jam adesse tempus ut veritatem de Ordinationibus Anglicanis fratribus nostris, praecipue ecclesiae Latinae, a nobis usque ex saeculo decimo sexto separatis, denuo proponamus.”

This in English would be :

“It has therefore appeared to some of us (and as agreeing with us in this, we gladly recognise certain friends, especially in France, hitherto unknown) that the proper time has come to submit (proponamus) once more the truth about Anglican Ordinations to our brethren, especially to those of the Latin Church, who since the 16th century have been separated from us.”

If this book is circulated much in Rome—as it is intended to be—it will lead to a full examination of the question, I expect.

Sunday, March 17th.—I dined at the Irish College. Cardinal Vaughan was there and

told me he had had an interview with the Pope the day before. Amongst other matters, the Holy Father referred to the Anglican Orders question, saying that he had satisfied himself that there would be grave difficulties in the way of any change in the practice of the Church as regards re-ordination. He further said that he had had the best authorities consulted, and that there (pointing to his table) he had the opinions of men qualified to judge ; from these, he added, it was clear that without a full examination, no change in the present attitude of the Church would be possible.

Sunday, March 24th.—I dined at the English College with Cardinal Vaughan. Amongst the guests was Lord Halifax, who, after dinner, came and talked to me. He was very earnest about reunion, and said that he thought the first step would be taken if only the Pope would write his letter to the Archbishop of Canterbury. I told him that, in my opinion, such a thing would be absurd, as neither the Archbishop, nor, for that matter, any other Anglicans that I had come across, had shown any desire to make their submission to the Holy See. Lord Halifax then spoke of "Ordinations," and I told him

24 Leaves from my Diary

that I had looked at the book, *De Hierarchia Anglicana*, which he had left for me, and that it appeared to my mind, from the Bishop of Salisbury's preface, that it actually invited the Roman authorities to hold an examination of the whole question. He deprecated the idea of an examination, and, as far as I could make out, he thought that the volume showed a *prima facie* case for a change in the way the Church of Rome dealt with Orders received in the Anglican Church. That is : that there should be *not* re-ordination, but ordination *sub conditione*.

Saturday, March 30th.—Lord Halifax called in the early afternoon with the Abbé Portal, *alias* Dalbus, who was obviously and almost absurdly nervous. Lord Halifax left almost immediately, and, as I had to go out, the Abbé remained to talk with Mr. Bishop. It appears that M. Portal has been here for about a week with Lord Halifax, and is known in the hotel and elsewhere as “il cappellano di Milord.” The Abbé told Mr. Bishop that the *Universe* had declared that Cardinal Vaughan and the English Bishops had urged the Holy Office to condemn him and Duchesne for their attitude to the English Orders. Edmund Bishop assured him that

this was absolutely untrue, and that, to his certain knowledge, it was Cardinal Vaughan who had saved them, by his prompt intervention, directly he had heard that they had been delated to the Holy Office.

I came back before M. Portal left this afternoon, and he remained on a short time afterwards. He told us that he believed Duchesne was going to devote himself to "*travailler pour l'union.*" In M. Portal's opinion, the whole question of the Ordinations in the Anglican Church was a theological one, and that the only historical facts of interest and importance were the Consecrations of Barlow and of Parker. He was much concerned when I said that I did not think either of these facts was of much importance. He was painfully on his guard ; and of course, as we know, he has fought shy of Catholics ever since he has taken up the Anglican case. I asked him what he thought would be the end of the agitation he had stirred up on the question of Anglican Orders, and he replied that his hopes were that there would be a Commission or conference set on foot, in which both sides would be represented, and that such men as the Bishop of Salisbury and the Bishop of Peterborough should be mem-

bers. I told him such a meeting would be interesting and perhaps important, but that, in my opinion, it was a dream, and that any deliberate judgment of the Church as to what constituted Orders, in its own sense, must result from an examination made by its own theologians, etc. From our point of view, I added, the whole question is a domestic one.

Sunday, March 31st.—This afternoon I went to see Cardinal Vaughan in response to a message from him. I found him disturbed in mind about this unfortunate Anglican Orders question. He had been informed that there was now under consideration the formation of a secret Commission to consider the question. On this Commission there was to be no Cardinal at all, and it was to report directly to the Pope. The Roman Cardinal who had originally told him about this, had expressed great anxiety, and had said that at first it had been intended to put the matter into the hands of the officials of the Holy Office. But this was objected to—by whom we do not know—as they would be sure to pass their judgment against the validity. A Commission of Cardinals was then contemplated, and some Cardinals were even asked to take part in it ; but it was calculated that

the result would probably be the same. It was then proposed to have this secret Commission. Cardinal Vaughan told me that he had spoken strongly to Cardinal Rampolla against such a method of procedure, and said that if any examination of the question were held, it should be made by a properly constituted Commission of experts.

Wednesday, April 3rd.—I had a long and interesting walk with Lord Halifax. We spoke, of course, on religious matters a good deal, and my impression is that his belief is not Catholic (I mean *our*) belief in very essential matters. For instance, I do not think he believes as I do about the Blessed Eucharist and the Sacrifice of the Mass, although I had previously thought he did. It was rather a revelation to me, what I understood him to say with regard to his belief in the Sacrifice. Also he gave me to understand that he regarded the early reformers, Ridley, Cranmer and Co., as actuated merely by the idea of cutting off superstitions and excrescences, and as being really animated by Catholic principles and holding Catholic doctrine.

In the afternoon Cardinal Vaughan came from his farewell audience with the Pope.

28 Leaves from my Diary

He brought a message to me from His Holiness that he desired me to remain on in Rome, as he wanted me to do other work, and, at any rate, that I was not to go until he gave permission. Cardinal Vaughan asked the Pope whether he had settled about having any enquiry into the question of Anglican Ordinations. The Pope replied that at present he had no intention of appointing a Commission of any kind to consider the matter. That his method was to do one thing at a time, and that at present he was busy about his letter on Unity ; that he wanted to see how that was received ; if well, then it might encourage him to take another step. Finally, he declared that he had quite made up his mind that if any Commission were appointed it should be open and representative, and that, of course, there should be Englishmen on it.

Thursday, April 4th.—I saw Cardinal Vaughan off on his way to England this morning at 9 o'clock.

Saturday, April 6th.—I received a visit from Archbishop Walsh of Dublin, who had that morning been received by the Pope, who questioned him about the general attitude of Anglicans towards union with the

Church. His Grace quite confirmed the notion given him of late by Cardinal Vaughan and others that the idea of any general inclination towards the Church was a myth, and that the Holy Father had been in this matter entirely misled by foreigners, who were incapable of understanding the religious situation in the Anglican Church.

Sunday, April 7th. — In the morning M. "Dalbus" came to call. Mr. Edmund Bishop and I did our best to get out of him his own particular views on English religious matters ; also, we tried hard to understand the *rôle* he was playing and what exactly his *œuvre*, as it was called by a Frenchman speaking to me yesterday, really is. He acknowledged that history showed clearly that the English Reformers were quite unorthodox about the Holy Eucharist and the Sacrifice of the Mass ; but he claimed that, in some mysterious way, the general "will" to do what Christ intended covered their admittedly actual intention not to ordain sacrificing priests. The Abbé was again very nervous and just at a critical point jumped up, saying he was late, and fled. *Mem.* I don't think we shall see him again, although he promised to return and continue

30 Leaves from my Diary

our conversation, which so much interested him.

Thursday, April 11th.—This is Maundy Thursday, and I went to the chapel in the temporary College of Sant' Anselmo in the Bocca di Leone. Lord Halifax and his friend were there, and these two carried candles before the Blessed Sacrament in the procession to the Altar of Repose, and knelt in adoration like the rest of us. I do not wonder at Italians thinking that these high Anglicans are absolutely Catholics in our sense, taking part as they do in these "popish ceremonies."

Easter Sunday, April 14th.—I came to the Abbey at Cava for a few days yesterday. The abbot and monks were all agog, anxious to hear when they might expect to have the news of the submission of the English Church to the Holy See, which they all believe to be imminent, if it had not already taken place. I tried to undeceive them, but did not succeed, I fear.

In the afternoon I went to pay an Easter visit to the Archbishop of Salerno. He overwhelmed me with kindness, chiefly, I believe, because he thought I should be able to give him information about the return of

England to the unity of the Church. He was fully persuaded that one might at any time have in the "Giornali," the full account of the submission of the Archbishop of Canterbury to the Pope. I did my best to laugh him out of his notion, but I fancy he regarded me as a "scoffer," and will continue to look in the newspapers for the happy event he was taught to expect by some French priests who recently visited him.

Tuesday, April 16th.—To-day at Amalfi, in the reading-room of the hotel, I overheard an English clergyman loudly approving the action of the Archbishop of Canterbury in making it clear that Rome would have to give up its distinctive dogmas before it could be welcomed to union with the English branch of the Christian Church.

Friday, April 19th.—I returned to Rome last Wednesday to find many rumours floating about. The interminable question of the Anglican Ordinations seems to be everywhere, and it is impossible to escape from it. It is said that the Pope had given Duchesne a medal for his essay on Anglican Orders, and the fact is represented everywhere as a papal approval of the Abbé's view of their validity. This, of course, is

32 Leaves from my Diary

absurd, but it makes for talk, and the fashion has set in among English visitors to assume that the validity of these Orders is certain. I to-day heard a case of a lady, who had been received into the Church, being laughed at for taking the step, when there could be no doubt whatever that before long Rome would have to declare that the Anglican Church was the same as the Catholic and Roman Church, and she might have saved herself the trouble of change and a break with the past.

This evening Fr. Brandi called. He had seen the Pope, who had told him I had found in the archives a Bull and a Brief of Pope Paul IV, dealing with Anglican Ordinations, and he would be glad to see them.

I hear that Padre Semeria, the Barnabite, has written an article in praise of Dalbus' pamphlet and of the Latin work of Messrs. Denny and Lacey. A reporter of a German paper tells me that M. Dalbus is quite certain that the Pope is going to deal with the question of Orders, according to the suggestions he, M. Dalbus, has made to him. What this means I do not know.

I hear that on Wednesday last Lord

Halifax, with his wife and daughter, and Mr. Birkbeck were at the Pope's Mass. Lord Halifax asked for a ticket for the Abbé Portal. After Mass, they had a brief interview with the Holy Father, the Abbé being introduced as "il cappellano di Milord."

Saturday, April 20th.—This evening I had a message to go to the Pope. I reached the Vatican about 6 o'clock, and was received by the Holy Father immediately. The reasons for his sending for me were chiefly two. I had for weeks been waiting to get access to the papers of the Holy Office, for which I had obtained his permission. For one reason or another I had been constantly put off, and, somewhat losing patience, I had written to the Vatican to know whether the Pope wanted me to see the papers or not. The reply came in the form of an order to come to see the Pope. He had himself, on hearing my letter, sent for the papers, and had arranged for me to have a room in the Vatican in which to examine them.

The other matter he desired to ask about was his letter on Unity (*Ad Anglos*). It had been agreed that the English translation should appear on the same day as the publication in Rome, and for this purpose it had

34 Leaves from my Diary

been settled that the date upon which both should be issued should be next Monday (April 22nd). By some mistake the *Times* printed the document to-day (Saturday, 20th), and the Holy Father had received a telegram, which he showed me, telling him of this, and wanting some explanation. He was not at all pleased, as the letter had not yet been issued to the Cardinals.

The Pope again asked me for the paper on Anglican Orders which he had ordered me to write some time back. "Why have I not had it?" he asked. I replied that I had found it impossible to write anything until I had been able to examine all the documents, of which those he had just given me were the most important, from one point of view. "But," he answered, "I have several opinions there (pointing to his table), all of which have been written without sight of these documents." "Yes," I answered, "I have no doubt. I cannot say how others can give any opinion of value without knowing the facts, but I can't." Upon which the Holy Father patted me on the head and said "Bravo! that is quite proper."

Wednesday, May 1st.—To-day I finished a brief statement of my view on the

Anglican Ordinations question, and this evening I gave it to the Holy Father. It is time for me to be returning to England, and so I took this opportunity to ask the Pope's leave to set out homeward. In giving me this permission, the Holy Father told me that I should probably be sent for next year. He had not yet quite made up his mind whether the question of Anglican Orders, which was being pressed upon him, would have to be examined at all. If it was decided to hold an examination, which at present remained doubtful, he would require me to come back and be one member of the Commission of Consultors.

Tuesday, May 7th.—I am leaving Rome to-day for England with Mr. Edmund Bishop. Our intention is to remain for a few days in Paris.

Sunday, May 12th.—I left Mr. Bishop in Paris yesterday, and came on here (St. Edmund's, Douai). I want to examine Cardinal Pole's Register, which is in the town archives. I do not expect to find any trace of the Bull of Paul IV. in this Register, as it has been examined by many people, and notably by Canon Estcourt, to whom the Bull *Praeclara* that I found in

36 Leaves from my Diary

Rome would have been a most important document. However, it is worth looking carefully to-morrow.

Monday, May 13th.—I was early this morning at the Archives, and went through the two volumes of Pole's Register. In the afternoon I found a copy of this Bull *Praeclara Charissimi* entered in the second volume, together with the attestation of Cardinal Pole that he had received it, dated September 22nd, 1555.

June 27th.—To-day I received a letter from Rome telling me that so far nothing had been decided as to the holding of any Commission about Anglican Ordinations. The matter was constantly being kept before the mind of the Pope, but the tendency was to encourage some sort of a change in practice, on the ground of kindness, rather than the holding of an examination. The writer tells me that Messrs. Denny and Lacey's *De Hierarchia Anglicana* is being spread about and much read, and that the Bishop of Salisbury's Preface is being quoted as a proof of a genuine submission to the judgment of the Holy See, and of a *bonâ-fide* desire for re-union. Several documents, which have been drawn up on the subject of

Anglican Orders, have been printed ready to form the basis of any discussion, should any such be decided on. The authorities in Rome find the greatest difficulty in understanding how people can call themselves Catholic and Apostolic, etc., without meaning exactly the same as we do, and holding the same beliefs as we do. The Pope remarked the other day to a Cardinal that this use of words was misleading, and that some years ago, to his knowledge, when a person said he was a Catholic, he meant that he was a Roman Catholic.

August 7th.—A letter from Cardinal Vaughan says that he has urged the Holy Father again not to “change the practice of the Church for three hundred years without the fullest investigation and without the co-operation of the representatives of the Catholic Church in England. I ask only for the fullest investigation before any decision is come to on so important a matter, no matter what the decision may be.”

1896.

January 6th, 1896.—A copy of a tract in French on the English Ordinations, just published, was sent to me by order of the Pope. It must be studied; but my glance through its pages has made me think that some people must constantly be working to make it certain that whatever happens there shall certainly be no decision given by any Commission that may be held, unless it can be secured that that decision is favourable to the validity. In a note, the author of the tract asserts that motives of expediency might induce the Holy See not to pronounce on the matter at all. This seems to me to show that the writer has forgotten that it is a question of reiterating a Sacrament, and that if the Holy See, after inquiry, were convinced of the validity of Anglican Orders, or of even a reasonable doubt, it would be a positive duty to declare the truth. The author cannot mean this, I fancy, and so I think he is preparing the way for there being no decision at all, in the event of the Com-

mission finding that, from the Church's point of view, Anglican Orders must be regarded as invalid.

February 2nd.—Having read this French brochure, I have to-day sent the author a few remarks upon it, according to his request, and a copy of my criticisms to the Holy Father.

February 6th.—I hear to-day from Rome that I shall probably be wanted soon, as the Pope speaks of appointing the long-talked-of Commission almost at once. Duchesne is said to have given out his determination to work so as to have the question of Anglican Ordinations settled, apart from the historical setting of facts; and hence many, I am told, now think in Rome that a direction to hold re-ordination *sub conditione* will be the final result of such restricted enquiry. If this cannot be secured and a decision adverse to the validity is come to, it is hoped that at least the result will be a *questio dilata* with no formal decision.

February 11th.—There is some news this morning about the projected Commission. On Monday, February 2nd, the *Daily Chronicle* announced that the first session of the Commission would be held on the follow-

40 Leaves from my Diary

ing Sunday. In response to a telegram of enquiry, I was informed from Rome that the news was a little "previous." But to-day brings news of the appointment of Mgr. Merry del Val as the Secretary of the Commission. The same letter tells me that "great efforts are being made to prepare the way for a *sub conditione* result," and that it is thought "that at least it will be possible to secure for the Anglicans that the question be declared *dilata*"—that is, shelved *sine die*.

March 13th. — A letter received from Mgr. Merry del Val, as Secretary of the Commission appointed to deal with the question of Anglican Orders, tells me that the Pope expects us—*i.e.*, Canon Moyes, Fr. David Fleming and me—in Rome by the 19th. This afternoon brought a line from Canon Moyes saying that he had heard from Cardinal Vaughan that we were to start immediately.

Monday, March 16th. — This morning Canon Moyes, Fr. David and self reached Paris on our way to Rome.

Friday, March 20th.—We arrived in Rome about midnight yesterday, and the first thing this morning we sent word to the Vatican that we had come. We had brought

out some copies of the *Expositio* on the Anglican Orders we had drawn up, and sent two, with one copy of Cranmer's works for the purpose of reference, to the Vatican. We were informed that the procedure in the examination of the Anglican Orders question about to begin would be as follows. First we were clearly to understand that *we* had not to settle or determine anything. We were consultors, only charged to discuss the various questions and to prepare the evidence, etc., for the Cardinals who would have to decide.

Cardinal Mazzella, who we understand has been relieved of all other work for the present, is to preside at the meetings to be held at the Vatican. The three members of this Commission, besides us three from England, are Monsignor Gasparri, the Abbé Duchesne and the Jesuit Professor of the Roman College, De Augustinis. The proceedings are to be private, and I understand Cardinal Mazzella is going to explain at the first session that everything is to be considered as confidential, and not to go beyond our own selves. The various "papers" or *mémoires*, or *vota*, which are printed, are to be distributed as confidential documents and

42 Leaves from my Diary

time is to be given for study and, if necessary, reply. After as many meetings of this kind have been held as may be thought necessary, the results of the discussions with the minutes of the meetings will go together with all documents and papers on the subject to the Holy Office. Then, as I understand the proposed procedure, when these papers, etc., have been digested and considered, the question will go before the Cardinals of the Holy Office, who will all study it, and when they are ready to report, there will be a full Congregation at which the Pope himself will preside. Then, after hearing all opinions, he (the Pope), will take the matter into his own hands, and after a delay for prayer and consideration will decide the question, or, if he thinks fit, as some are strongly urging upon him, if he cannot pronounce for a change of practice to the *sub conditione* re-ordination, he will declare the question *dilata*, that is, will give no decision at all.

I hear that some English Catholics have put in a memorial to the effect that "their party is not represented" on the Commission. I suppose them to mean that Father Scannell, who is believed to be in favour of the validity of the Orders, is not a member. It certainly

would be a good thing if this can be arranged, so that the whole question may be threshed out from every point of view.

Sunday, March 22nd.—Father David, Canon Moyes, and I were asked to call upon Cardinal Mazzella, which we did at the “Ave Maria.” He received us most graciously, and immediately spoke of the business that had brought us to Rome. He said he greatly regretted that he had been given charge of this matter, but that he looked upon it as a point of obedience. We replied that to all of us in England it was a matter of great regret that this burning question of Anglican Ordinations had ever been raised at all ; but that as it had been brought forward, it seemed to us necessary that it should be thoroughly examined and a definite decision, whatever it might be, come to. He told us that he knew we English had not pressed this question forward, and that the promoters were certain Frenchmen, and that, in his opinion, it was now important that the whole question should be considered in the light of historical evidence ; the theological side must be combined with the consideration of the facts. This, he said, is the great difficulty for foreigners ; and he forth-

44 Leaves from my Diary

with illustrated what he meant by telling us that a very able man "happened to be a few months ago in Rome, and came to tell me that he was anxious to complete certain parts of a tract he was desirous to write on this question of the English Orders, and that he knew little about the history of the question beyond what he had learned in the Roman Schools. Whereupon I impressed upon him the necessity of reading the best and most recent English works written upon the subject. 'You know English, of course?' I said. To my surprise he replied that he was quite ignorant of the language; and yet," added the Cardinal, "without a knowledge of English it seems to me that it is almost impossible to form any true judgment of this matter."

At 9 p.m. we received a letter from the Vatican, marked *urgente*, to inform us that the Pope desired to receive us in audience to-morrow at noon; and that the first conference would be held on Tuesday at 10.30 in a room prepared on the first floor of the Vatican.

Monday, March 23rd.—At noon we were received by the Holy Father, who talked at some length upon the business that had

brought us to Rome. In response to something we said as to its being unfortunate that the question had ever been raised, the Pope said that it had been forced upon him by certain Frenchmen acting for some Anglicans, and that it was necessary that it should be determined once for all, now that so much had been heard about it. His Holiness told us that he trusted we would keep our deliberations strictly to ourselves, and not allow things to get into the newspapers. We shall all be under the *Secretum Pontificium*, and this, he said, with a laugh, may not be necessary for Englishmen, who can hold their tongues, but others perhaps are more “*légers*,” and would talk outside to journalists and others. At the conclusion of the interview the Pope told us he was engaged on an encyclical letter on *The Church*, and asked us to translate it for him into English.

On leaving the Vatican we met a friend, who told us he had just seen Duchesne, who had expressed his dislike of the whole matter. He said he had no wish to have anything to do with the case, and that practically all he knew he had got from the pamphlet of Dalbus.

Tuesday, March 24th.—We had to-day our first meeting in the Vatican. Cardinal

46 Leaves from my Diary

Mazzella presided at one end of a long table with rounded ends. On the right side sat in order Mgr. Gasparri, The Abbé Duchesne and Padre De Augustinis : on the left side of the Cardinal were Canon Moyes, myself and Fr. David. Mgr. Merry del Val, as secretary, sat at a small table at the right of our bigger table. The Cardinal was in the full state dress of a Cardinal, and the scarlet silk table-cover with the silver inkstands set before each of us, made me realise that we were about to hold the first of a series of meetings of no ordinary importance.

The proceedings commenced, after prayers, with an address from Cardinal Mazzella, in which he exhorted all to speak frankly and fully on the matters that were to be discussed. He ended by asking the Secretary to read a letter addressed to him by Cardinal Rampolla, placing us all under the pontifical *secret* in regard to our meetings.

Some question was then raised as to the propriety of allowing Anglican representatives to attend our meetings and to take part in our discussions ; but Cardinal Mazzella at once pointed out that this was a matter entirely outside our functions. We were met at the invitation of the Pope to consider a

question that, however it might interest those who were not members of the Church, was entirely a domestic one—namely, the determination whether certain Orders could be so regarded as valid according to our Catholic principles. It was a domestic question, and so far as we were concerned our work was merely to sift the evidence and prepare it for further consideration and final determination. The Cardinal further pointed out that even if we could admit Anglican representatives, it would be difficult, if not impossible, to say who properly would represent the view of the English Established Church. Quite as many members of that Church disbelieved in the validity of their Orders, in our sense, as believed in them : that a great number would scout the idea that they were priests in our sense.

It was agreed that all the members of our Commission should have before them the views as to the nature of Orders and the Sacraments held by both the High and the Low Church parties. The various papers, which had been printed, were then distributed, and we adjourned till Tuesday in Easter week.

Wednesday, March 25th.—We to-day had a visit of considerable length from a member

of the Commission to discuss the question of "the hour"—the Anglican Ordinations. He told us that he did not read English, and so had not studied the matter in any English books on the subject. He had formed his views mainly from the pamphlet of Dalbus and the Latin *De Hierarchia Anglicana* of Messrs. Denny and Lacey. He thought that if the matter was to be decided in the usual way of the Roman Congregations, a positive and even scientific decision would be difficult, and he thought that, as the result of the present enquiry, the practice of ordination *sub conditione* would be introduced.

Friday, March 27th.—We heard to-day on what is apparently good authority that Lord Halifax had communicated to the Pope, through one of the Commission, his opinion that if any decision adverse to the validity of their Orders was arrived at and published, there would be an end to reunion for ever. In this view, the Pope was informed, the Archbishops of Canterbury and York and the Anglican bishops generally agreed. Other people, too, are already playing the "diplomatic stop" in the same sense, although really we have not begun our work yet. It is difficult to believe that after all the

fuss and trouble our work will be thrown away, and that no decision will be given, unless the decision be in favour of the Orders, or declaring them doubtful. The situation is almost comical, if it were not so serious. We certainly have done nothing to bring about this unfortunate discussion; but holding as we do that the Orders are invalid, we are hoping to prove this to the satisfaction of those who will have ultimately to judge the question. The party who have raised the matter are apparently determined to prevent any adverse decision, should it appear that this is likely to be the final result. It reminds one of the man who would not consent to a person proposed as an arbitrator unless he would previously pledge himself to give the award in his favour.

Monday, March 30th.—I was told to-day that there could be no doubt that the plan of the French promoters of this question and of their Anglican friends is to secure the *sub conditione* result of the Commission. An Anglican friend said to-day that they had been assured by several Catholic priests that it would be impossible for the Holy See to decide that the Anglican Orders were invalid. I replied that we must wait and see. No

50 Leaves from my Diary

one can tell, and it is always dangerous "to prophesy till you know."

Wednesday, April 1st.—We learn to-day that Cardinal Vaughan is sending out Father Scannell at the Pope's suggestion. It appears that it was represented to the Holy Father, as I have before noted, that there were some Catholic priests in England who did not take the same views on the subject of Anglican Orders which we (*i.e.*, Canon Moyes, Father David and I) held, or were supposed to hold. The Pope was given the name of Father Scannell and he ordered a letter to be written to Cardinal Vaughan to suggest that either Fr. S. or someone holding the same views, should be sent out to take part in the work of the Commission. This is a very wise move, and as the Cardinal, we suppose, will have to find the money for expenses, this should be a positive proof of his desire to get at the truth.

Friday, April 3rd.—We hear to-day that the Holy Father has nominated as a member of our Commission, together with Father Scannell, P. Giuseppe Calasanzio de Llevaneras, a Capuchin.* He is said to be

* Now Cardinal Vives y Tuto, Prefect of the Congregation of Religious.

a first rate man and is a consultor of the Holy Office. He was also quite prepared for the work of the Commission, as he had already written his opinion on the question for the Holy Father.

Saturday, April 4th.—Fr. Scannell arrived this morning, but as there was no room at San Silvestro, where we three were staying, he had to go to the English College. It has already got about Rome, in the marvellous way in which rumours circulate in the Eternal City, that Fr. S. has come out to represent the Anglican side in this discussion.*

Tuesday, April 7th.—We met at the Vatican for our second session at 10 o'clock. The two new members were present. The disposition of the room was somewhat changed. A long square table was substituted for the oblong one and Mgr. Merry del Val sat at the end opposite to Cardinal Mazzella, having Fr. Scannell on his right and Padre Llevaneras on his left. The discussion was chiefly confined to the consideration of the practice of the Church in its treatment of Anglican Orders, and the origin of the practice.

* Mr. Lacey says, *A Roman Diary*, p. 38. "Scannell frankly says he does not believe in the validity, but he is working for no decision at all."

52 Leaves from my Diary

Thursday, April 9th.—We held our third session this morning, the discussion all turning on the Bull and Brief of Paul IV.

Saturday, April 11th.—To-day we met for the fourth time.* Most of the morning was taken up with a consideration of the two decisions of 1684 and 1704.†

Monday, April 13th. — This morning was our fifth session, and it was occupied in considering the *Praxis* of the Church in

* Mr. Lacey, *Ibid.*, p. 32, writes, "Ap. 11. Called on Gasparri at 8.30 to take him a copy of the register of Ferrar's consecration, and some notes. The session of the Commission at 10 a.m. . . . afternoon. . . . Duchesne reported that our information had been very useful at the morning session, and had fully established the fact that Ferrar was consecrated according to the Pontifical." Here Mr. Lacey must have entirely misunderstood the Abbé's remarks, for nothing of the kind happened at the Commission. The question of Ferrar's consecration was indeed raised, but so far from the result being to "fully establish the fact that Ferrar was consecrated according to the Pontifical," the majority agreed that there had certainly been some changes made in the rite, and that the Catholics of England at the time, and since, had never regarded Ferrar as a Bishop. This view was strengthened by the fact that at the time of his degradation he was regarded merely as a priest, ordained according to the Pontifical, and was degraded from the priesthood only, by those who may be presumed to have known that, though he was called a Bishop by the reforming party, he had not been consecrated validly.

† Mr. Lacey (*Ibid.*, p. 135), says that "in the Commission Cardinal Mazzella refused to let the consultors go behind the Gordon decision: they were consultors of the Holy Office and were bound by all its decisions." This impression of Mr. Lacey is quite unfounded. From the very beginning it was clearly understood that we were perfectly free to adduce any arguments or bring forth any *factum novum* which might alter or modify the previous practice of the Holy See. In point of fact the whole ground-work of the Gordon decision was fully discussed and re-examined.

re-ordaining Anglican ministers from the earliest time that there was any question with regard to any one ordained according to the Anglican Ordinal. Also the evidence that in the time of Pole, the Orders which had not been bestowed according to the ancient Catholic Pontifical were disregarded as Orders.*

We were asked to give in writing our opinions whether, granting the practice of the Church, there could be shown to exist any "*gravissima ratio*" why that practice should be changed.

Wednesday, April 15th.—This morning we had a long talk with Padre de Augustinis in our room. He appears to think that we shall all agree as to the invalid nature of the

* According to Mr. Lacey (*Ibid.*, p. 35), the Abbé Duchesne reported to him the next day, April 14th, "that out of forty cases alleged by Moyes, in which Pole or those acting under his authority had refused to recognise the Edwardine Orders, he had demolished thirty-eight *and a half*. This has much impressed de Augustinis." Most of Mr. Lacey's readers will naturally conclude that this was done at the meeting of the Commission. I would point out, however, that the Abbé did not say so, and this wholesale destruction was certainly not accomplished in any session of the Commission. Possibly Duchesne was recording the result of a meeting thus recorded by Mr. Lacey (p. 33). "Ap. 12, *Low Sunday*—afternoon. Duchesne and Gasparri came by appointment and we did three hours' hard work investigating the cases alleged by Moyes as showing that Pole rejected the Edwardine Orders. Duchesne is satisfied that Pole made no distinction between the men ordained by the two rites, but Gasparri is of the contrary opinion."

54 Leaves from my Diary

Form used in the Anglican rite ; but that practically, in view of the opinions of some theologians and others who have expressed the opinions they have done, the result will be to let the Anglicans down easily by declaring the Orders doubtful, and give the *sub conditione* solution. He thought it would please everyone if we could agree to this. We told him that it was impossible to agree to anything that could not be made to square with the facts ; and that any decision given on the ground that it would be a " kind act " seemed to us unworthy of serious men charged with a serious duty. Here we are again : always and everywhere we are met with the same suggestion of a *sub conditione* conclusion. I cannot believe that in the end, as sensible beings, we shall have to take refuge in a change of practice without some reason, " as an act of kindness." Of course, if, as a result of the discussion, we are convinced that the Anglican Orders are valid, or doubtful, we must as honest men report in that sense ; and similarly, if we are convinced of their invalidity, we are bound to say so. But why this determination to work out one solution because this would give pleasure to Frenchmen and Anglicans ?

Saturday, April 18th.—The sixth session was held to-day, and lasted from 10 to 1. After the minutes or *acta* of the last meeting had been passed, the written replies to the questions proposed to us by Cardinal Mazzella at last meeting were read and handed to the Secretary.

Sunday, April 19th.—We had asked from the Holy Office some cases to show the practice of the Church as to re-ordination and ordination *sub conditione*. To-day the Assessore of the Holy Office furnishes a great number of modern cases, and from these it appears clear that if the 1st and 2nd imposition of hands has been left out, the practice is to ordain *absolute* again. If the third imposition, then the re-ordination is *sub conditione*.

Tuesday, April 21st.—The seventh session, put off from yesterday, was held this morning. The case of Barlow occupied us most of the morning ;* the question of co-

* Mr. Lacey (*Ibid.* p. 46) relates the following in regard to this session of the Commission: "Duchesne tells how he used with great effect in the Commission an argument which I supplied a few days ago. Pole, on the receipt of the Brief *Regimini*, must have verified the consecration of all bishops promoted during the Schism, to make sure they had been consecrated in *forma ecclesiae*, in order that the ordinations they had performed might stand good. In doing this he must have either verified Barlow's consecration, or found that he was

consecrators was also treated, and on Saturday next we are to discuss the Rite itself.

Thursday, April 23rd.—To-day we went in the morning to work in the Vatican. We examined the *dossier* of the Holy Office papers on Ordination questions from 1603 to 1698. These documents make it quite certain that the usage of *sub-conditione* ordinations and that of *absolute* re-ordinations was fully understood half a century before the Gordon case of 1704. Also that the various Oriental forms were quite as well known as they are to-day. Morinus and suchlike authors are freely quoted in the various *vota*.

Friday, April 24th.—The London *Daily Chronicle*, which came to hand this morning, reports a speech of Lord Halifax to the Church Union. This is interesting. He warns the Pope on no account to condemn Anglican Orders, and he names Duchesne, Gasparri, Scannell, and De Augustinis as being in favour of the Validity of the Orders. How can he have got to know this? We

not consecrated; and in the latter case it would certainly have been heard of. Moyes replied that there was no proof that Pole did so. 'Then,' said Duchesne, 'he was a very unfaithful representative of the Pope.'" This incident, I can safely say, never took place in any session of the Commission. If it had, the obvious reply would have been to point out that Barlow was safely abroad before Pole arrived, and so could not have been examined in his own case.

who are with them could not speak so certainly as to their position, though we have been present at all the discussions.

We have heard that two Anglican clergymen, Mr. Lacey and Father Puller, a Cowley Father, had been in Rome from the beginning with a view to render any assistance necessary to the Commission. To-day we understand from a friend of theirs and our own that they have been kept *au courant* with everything that has been said and done at the confidential meetings of the Commission, as they expressed to him surprise at some of the theological statements made. Also Mr. Lacey had referred to what he considered an astoundingly false statement in our *Expositio*, which was printed for the use of the Commission, showing that it had been shown to him. They did not disguise the fact that they had seen all the private documents and discussed the whole matter with members of the Commission. So far as we are concerned, we think it a good thing that they should be able to educate some members of the Commission to their views.* It would perhaps be useful if we had per-

* Mr. Lacey (*Ibid.*, p. 35) says, April 15th: "Gasparri has seen Cardinal Rampolla, spoken about us, and obtained permission to show us anything and consult us."

58 Leaves from my Diary

mission to communicate what is going on to Cardinal Vaughan, but our mouths are shut.

Saturday, April 25th.—To-day is our *Eighth Session*. We began at 10 and sat till 12.15.

For most of the first hour the discussion on the Barlow case was renewed.* After that, the whole of the session was devoted to question of the Form *in se*, and the arguments were not finished when we had to rise. Father David has to take his turn at the next session.†

* Mr. Lacey (Introduction, p. 21) says: "When I read my Diary with the deliberate judgment of a later day, two things strike me as remarkable. The first is the disproportionate attention paid by the Commission to unimportant points. It seems to be all about Barlow." It certainly would appear to be so in Mr. Lacey's pages, but it was not so in the Commission. All the time spent over this question by the Commission was two hours in the session of April 21st, and less than one hour in the session of April 25th. From the first, I think I may say, we had looked on even this brief discussion as needless, and at the moment as possessing a mere academic interest.

† Mr. Lacey (*Ibid.*, p. 50) says of this meeting of the Commission (Saturday, April 25th): "In the sitting of the Commission on Saturday, N. challenged A.'s statement about the Barlow documents. B. intervened, declaring that he had seen the documents. 'You say so?' said N. 'Yes.' 'I believe you,' said N., with a little emphasis.'" In a note, Mr. Lacey writes: "This petulance was quite unjustified, as the sequel shows. The documents were found, as noted below, and there was no cause for any reticence about them. I should like to expunge the story, as well as the names, but it would not be fair to suppress evidence of our own suspicious temper." This incident is grossly exaggerated. There was a slight difference of opinion on a matter of evidence, and some doubts were expressed by the Abbé Duchesne as to the existence of certain documents, but most certainly not in the

On the way home we asked ourselves, Was it possible that what we had so far heard was all that had to be said? Have these Frenchmen, acting on behalf of the Anglicans, nothing more to say than has been so far brought up and discussed at our eight meetings? Up to this point we have expected that something new would probably be sprung upon us that would throw some light upon the reasons which made them press forward this question and drag us most unwillingly into a controversy which can do no good and may possibly do much harm. The tactics of the French promoters are obvious. They are determined to work for a mere change in the practice of the Church, and secure that the Orders shall be regarded as doubtful, and re-ordination shall henceforth be *sub conditione*.

Mr. Lacey told our mutual friend that they (himself and Father Puller) had come out believing that the most they could expect from the Roman authorities was that they would be spared any decision *contra*, and that the present practice would go on; but

rude and impertinent way represented by Mr. Lacey. It is inconceivable that the Abbé Duchesne could have told him the story without adding that, as a gentleman, he immediately apologised for even seeming to doubt what had been said.

60 Leaves from my Diary

that now they had full confidence that the practice would be changed, and the Orders would thus be acknowledged as merely doubtful.

A letter received from Cardinal Vaughan asks whether we can give him any information about the Commission. He hears a good deal of gossip from Anglican sources ; but he and the English Bishops are quite in the dark about what is going on.

Sunday, April 26th. — We have heard again to-day how all the proceedings of our Commission are being discussed between the French party and the Anglican representatives in Rome. Mr. Lacey told our friend yesterday that although the proceedings of the Commission were private, their friends had asked and obtained permission to show them all documents and to talk over the discussions with them. I hope this is so, but like the Scotchman, "I've me doots," and should like to find out, if only to get the same permission to let *our* friends know something.

In the afternoon we heard that all preparations had already been made for the matter to be taken up by the Holy Office at the point we leave it. An official of the Holy

Leaves from my Diary 61

Office has already been named by the Pope to study all the papers and documents, including the minutes of our discussions, and to draw up a *précis* of the case. His name has not transpired; but we hear that he is already at work on the documents that have been so far placed in his hands.

Monday, April 27th.— I have asked at the Vatican, and have been informed on the highest authority that no permission has been asked and no leave granted to break the *Secretum Pontificium*.

Wednesday, April 29th. — This morning we held our *ninth session*. The discussion as to the *Form* was continued, Father David leading off as arranged.

Saturday, May 2nd.— *Our tenth session.* The morning was spent on the discussion of the Anglican Ordinal, considered *formaliter*. We understand that at the end of our meetings the Pope is going to require the return of all papers and documents which have been communicated to us, and will issue another precept of absolute secrecy about any information, etc., obtained in the sessions of the Commission.

In the *Guardian* newspaper, which came to hand to-day, there is a paragraph saying

62 Leaves from my Diary

that information about the opinions of members of the Commission had become public property, and expressing a pleased surprise that Padre de Augustinis held that Anglican Orders were valid, both on historical and theological grounds.

Tuesday, May 5th.—To-day we have had our *eleventh session*. In the last (10th) session Cardinal Mazzella had proposed certain *quaesita* to be answered in writing. After the *responsa* to these had been read, the Cardinal made an address, summing up the discussions we had been engaged upon. He concluded by saying that the opinions we had been asked for by the Holy Father had been sufficiently made known and debated, and that he would only request us to meet once more on Thursday, to pass the *acta*.

Thursday, May 7th.—This morning we had our *twelfth* and last session. The *acta* were read, and so ended the meetings of the Anglican Orders Commission. Before the close the Secretary read a mandate *sub praecepto obedientiae* for all to keep silence on whatever had been learnt in the course of our private sessions.*

* Mr. Lacey, in recording the admonition says: "All the members have their mouths shut, and are forbidden ever again to write or publish anything on the subject of Anglican

In the afternoon we saw Father Brandi, who had already heard that the Commission was dissolved. He said that Duchesne had told someone that he was entirely satisfied with the meetings and that "if the Archbishop of Canterbury only knew how he had done battle for him, he ought to give him a gold medal."

Sunday, May 10th.—We hear to-day that the Abbé Duchesne has been urging that advantage be taken of the presence of Mr. Lacey and Father Puller in Rome to initiate some conferences in which they would be represented.

Tuesday, May 12th.—To-day I paid visits to two Cardinals. In the morning Cardinal Aloisi-Masella expressed himself very strongly on the way the French friends of the Anglicans had been allowed to force the question of Anglican Orders to an examination. They had represented to the Pope that the case had never before been properly looked into, and that new facts had been discovered, on which the Orders could be proved to be at worst doubtful. From the first, he said, he

Orders. This must be annoying for Moyes." Needless to say that this version of the admonition is an entire misapprehension. The prohibition extended only to the proceedings of the Commission, but in no way forbade the writing or publishing of anything on the subject of Anglican Orders.

64 Leaves from my Diary

had seen that the French were working to secure a change in the practice of re-ordination.

In the evening Cardinal Ledochowski expressed much the same views. He considered that great harm had already been done by the light way in which the existing practice of the Church in so grave a matter had been impugned, and entirely without adequate reason. He deplored the fact that the question had ever been raised. He told us that a Catholic layman had written a memorandum on the business, and had sent it to him. He considered it as *un' impertinenza* for a layman to try and dictate the course of events in such a matter.

Wednesday, May 20th.—From the *Church Times*, to hand to-day, it appears that Father Puller has laid his views about Baptism and Confirmation before the Abbé Duchesne, who had, at least according to Fr. P., declared that “they were certainly according to Scripture and the early Fathers, and, he believed, according to the teaching of the Roman schools of to-day.” The views of Fr. Puller are well known, as they appeared ten years ago in a pamphlet. Roughly speaking, he holds that the Holy Ghost is

not received in Baptism, but only in Confirmation.

Friday, May, 22nd. — After the “Ave Maria” Canon Moyes and Father David went to call on Cardinal Parocchi at the Vicariate. They were kept a long time waiting and at the same time Mr. Lacey and Father Puller were awaiting their turn for an audience. It is reported that Mr. L. has been expressing himself entirely satisfied. At his *pension* he said that he had been informed on the highest authority than an *adverse* decision is now quite out of the question. From Monte Cassino, where he and Father Puller have been staying, it is reported that they expressed themselves “quite hopeful of the happy issue” in their sense.*

Wednesday, May 27th.—Father David left for home this morning. A lay friend who had been at Monte Cassino during the visit of Messrs. Lacey and Puller gave us to-day some impressions. He had seen a good deal of them, and they openly talked of their mission to Rome. Father Puller said he had been sent by the Archbishop of York, who had blessed him and his mission, and

* This appears frequently in the pages of Mr. Lacey's Diary.

that the Bishop of Salisbury had done the same for Mr. Lacey. One of the Fathers asked them if they were quite satisfied that their case had been fully laid before the Commission ; they replied that they were completely satisfied, and even more than satisfied, with the way they had been represented. They made no secret at all of the fact that all the private documents had been shown them and of the way the proceedings of our meetings had been told them. Our friend evidently thought this had been done by authority, and was astonished to hear that this was not so, and that we had been unable to let even Cardinal Vaughan and the English Catholic Bishops have any information about the Commission.

Another friend then at Monte Cassino told these two Anglican clergyman that he could not understand what possible good any recognition of their Orders by the Pope would do them. Mr. Lacey replied that it was at present very necessary, and he instanced what had happened at a "re-union" meeting in the north of England some time last year. He said that no sooner had he risen to speak than some one at the back of the hall shouted out : " Does the Pope of

Rome recognise you as a priest?" He said that he was unable to answer that question; and the meeting was so determined that this was a vital question, that it practically refused to allow the proceedings to go on.

They also told one of the Fathers at Monte Cassino that they had been asked by the highest authority to remain on in Rome for a few weeks longer in order that they might be at hand if wanted.* They said nothing could exceed the kindness shown to them in Rome by all, and they were quite satisfied that the Pope would go as far as possible to meet their wishes.

Monday, June 1st.—We received from Cardinal Mazzella two publications of Mr. Lacey, which he was circulating among the Roman Cardinals. One is called *Supplementum De Hierarchia Anglicana*, and the other is a brochure named *De Re Anglicana*.† This last gives, in my opinion, a very twisted account of the Reformation history and even

* Mr. Lacey (*A Roman Diary*, p. 62), writes on May 8th, "Duchesne saw Cardinal Rampolla, who expressed a wish that we should stay in Rome for the present, and hold ourselves in readiness to give information to the Commission of Cardinals which is now appointed."

† Of this Mr. Lacey says (*Ibid.*, p. 66), "Portal at once (May 15th), charged me with a new pamphlet—suggested by the ignorance of Cardinal Vannutelli—a brief outline of the present state of the Church of England, with a clear explanation of *parties*. This is to be finished before Monday."

more of the *Status actualis*. At the end is an appendix giving a tabular statement of the English Church, *communitates clericorum et communitates Religiosarum votis adstrictarum*, etc. It is very ingenious and is bound to give a wholly false impression to those who do not know the actual state of England and the profoundly Protestant feeling of the majority of the members of the Established Church. We are instructed to write our remarks upon this pamphlet, *De Re Anglicana*, at once.

In the afternoon a friend told us that Mr. Lacey had informed him that he had distributed these works among the Cardinals. All of them, he said, had received them most cordially, and that there was only one, Cardinal Parocchi, who, though most courteous and kind, was decidedly hostile to them. They said that their instructions were to wait and see the whole matter out, and so they were going to stop on in Rome for the final decision.

Wednesday, June 3rd. — The English papers to-hand to-day contain a letter from Mr. Gladstone on the Anglican Orders question. It has caused a good deal of talk, and the general verdict, I think, is that, as usual,

Mr. Gladstone has contrived to say little or nothing in a very long letter. The object of the letter, however, is obvious, and Mr. Gladstone must have been pressed to write it by those who do not desire any decision, if it be unfavourable to their views, for it is meant clearly to deprecate any decision whatever, unless it be in favour of the Validity.* The *Times* article (Monday, June 1st) is good.

It is announced in certain of the Paris papers, and also in the *Vera Roma*, that Duchesne has been appointed a Consultor of the Holy Office. This is not very likely to be true.

Friday, June 5th.—The Holy Father to-day said that he desired that the case should proceed without unnecessary delay. He had heard that some people considered that it

* Some light on the origin of Mr. Gladstone's letter appears in Mr. Lacey's *Diary*, pp. 52-3: "M. Portal came with an important letter from Lord Halifax about Mr. Gladstone. Mr. Gladstone is quite willing under certain conditions—*e.g.*, if asked to do so—to write a letter either to the Pope or to anyone else, for publication at an opportune moment. A draft of a letter to the Pope, on which Lord Halifax and Mr. Gladstone were agreed (N.B. This, my impression at the time, was incorrect), was enclosed. We talked this over. M. Portal thought he must see Cardinal Rampolla." He did so, and, though the Cardinal was "keenly interested," he told him that Mr. Gladstone must not write a letter to the Pope intended for publication, but it would have a good effect if he would write such a letter to someone else—Lord Halifax, for example.

was the function of our Commission, now at an end, to judge the case, and he desired that it should be known that all we had to do was to prepare the way for the judicial examination which is to come now. After this, the whole matter will be buried in the minds of the Cardinals of the Holy Office, and nothing more can be heard of it till the conclusion. The *Revue Anglo-Romaine* announced last week that it remained to be seen what action would be taken on this matter, and that the Pope had not yet decided whether to proceed by a process of the Holy Office or to appoint a Special Commission of Cardinals. According to our information, this has been decided a long time ago in favour of a process of the Holy Office.

Tuesday, June 9th.—We understand that, whatever be the decision, it will be given in what is known in the Holy Office as the *Feria V^a* session. At this the Pope presides in person at a meeting of all the Cardinals of the Holy Office. The procedure is so rare that it has not been used since the days of Pope Benedict XIV, and even the method of holding it is doubtful. It is considered to be the most important judicial court in the Church, and the most solemn act of the Pope.

The decision in the case of Bishop Gordon in 1704 was also the result of a *Feria V^a* session of the Holy Office.

Wednesday, June 10th.—The *Church Times* article on Gladstone's letter has given rise to much talk here. The Anglican party are asking people to believe that England has never formally been shut off from the Holy See, but misunderstandings had come up and they had drifted apart.

Sunday, June 14th.—Gossip still is the order of the day. An article in the *Roman Post*, understood to be by Croke, correspondent of the *Tablet*, evidently supports the *sub conditione* result. In conversation with one of the priests of San Silvestro this morning, he said that he was informed that the final decision had been left to the Cardinal Secretary of State, Cardinal Rampolla, and that consequently there would be no consideration given to it from any but a diplomatic point of view. He said that it was well known in Roman ecclesiastical circles that we (Moyes, David and I) had been on the wrong tack altogether, and had failed to convince people of the justice of the present practice.

Monday, June 15th.—Croke has been

72 Leaves from my Diary

here again to-day, talking in the same sense as above. The decision is certain to be at the very least a *sub conditione* one, if not for validity of Orders. "The Pope," he said, "would as soon think of rescinding the Vatican decree of Papal Infallibility as of condemning the Anglican Orders absolutely."

Tuesday, June 16th.—To-day we hear that the Abbé Portal, Father Puller and Mr. Lacey have left Rome. The *Revue Anglo-Romaine*, in announcing their departure, says that "Portal, with two English priests engaged upon the Commission, had the pleasure of being present at the Pope's Mass."

Thursday, June 18th.—Canon Moyes and I had a farewell audience with the Pope, who thanked us for having come out to assist in the Commission, and gave us His blessing.

Saturday, June, 20th.—We had a round of visits to-day to various Cardinals, etc., to whom we presented copies of the *Risposta* we had been asked to make to the pamphlet *De Re Anglicana* of Mr. Lacey.

Monday, June 22nd.—Canon Moyes and I leave Rome to-morrow morning, and thus ends our connection with the question of Anglican Orders.

POSTSCRIPT.

Memorandum.

July 17th, 1896.—I heard to-day that Cardinal Vaughan had received a letter from Cardinal Perraud to the effect that the Pope had expressed himself very strongly on the attitude taken up by the Abbé Portal in the *Revue Anglo-Romaine*, the explaining away the Encyclical on the Church, etc. The Holy Father had directed Cardinal Perraud to write to the Archbishop of Paris to the effect that the whole attitude of the *Revue* must at once cease, or it would have to be put an end to.

The Abbé Portal has been this week at a meeting of the English Church Union at Sion College (I think). It was not a public meeting, but circulars were sent inviting various people. One lady who was present described Portal's address to me. He began by saying that he would open his heart to those who thought with him. He said there was nothing in the Encyclical on "the Church" which need suggest any fear for "re-union" which did not necessarily mean

“submission.” The great obstacle to re-union was the bitterness and unreasonableness of *Roman Catholics* in England. He told them that although they were not under one and the same head they might yet have full confidence that they possessed the entire sacramental system and were true Catholics. The great obstacle to re-union was Cardinal Vaughan.

Mr. Lacey also spoke. He saw nothing in the Encyclical that might lead them to anticipate any adverse decision about their Orders. In fact, he was quite confident that the ultimate decision would be in favour of the Orders, and even were it not so, there would be no decision which any successor of Leo XIII might not reverse.

Both Lord Halifax and Mr. Lacey explained away the Encyclical in the sense of the article in the *Church Times* last week, viz., that the Unity of the Church did not mean perfect *Union*. Just as a family is *one* as a family, though its members might be very disunited.

To-day a letter from a priest at Brighton tells me that he is convinced of the perfect fairness and honesty of Cardinal Vaughan, since he has had a letter from Fr. Scannell

to the effect that not only had the Cardinal asked him to go out and represent his views, but had given him £50 to pay his expenses.

August 6th.—The following is an extract from a letter written from Llandrindod by Cardinal Vaughan: "M. Portal two years ago said in the *Times* that I had no theological knowledge, and that my view of the invalidity of Anglican Orders would not be sustained in Rome. He has been going on the same way since. The question has been taken out of my hands and those of the Hierarchy, and it is at present in those of the Pope. We are at present dogs that may not bark, and are in absolute ignorance of what is taking place."

Thursday, September 10th. — To-day I have heard the facts about the *Feria V^a* session of the Holy Office in which the question of the Anglican Orders was considered. The meeting was held on July 16th and the Cardinals were all present, with the exception of Cardinal Rampolla. Even Cardinal Mertel, who had to be carried to the assembly, was there. The Pope presided, and after discussion all the Cardinals were unanimous in their verdict. At the end the Holy Father reserved the decision to himself.

BURNS & OATES' BOOK BULLETIN

A SELECTED LIST
ARRANGED ALPHA-
BETICALLY, CHIEFLY
UNDER THE NAMES
OF AUTHORS

1911

28 ORCHARD STREET
LONDON

Telegrams
Burns Oates London

W

Telephone
2706 Mayfair

NEW BOOKS AND NEW EDITIONS

- The Life of Cardinal Vaughan.** By J. G. Snead-Cox. 2 vols.
21s. net. 3rd thousand.
- Heavenwards.** By Mother Mary Loyola. 3s. 6d. net.
- Jesus is Waiting.** By Father Matthew Russell, S.J. 2s. 6d. net.
- Life of Blessed John Eudes.** By Father Matthew Russell, S.J.
2s. 6d. net.
- The Higher Criticism of Isaiah.** By the Rev. George Hitchcock,
D.D. 4s. 6d. net.
- The Mission of Pain,** By Père Laurent. 2s. 6d. net.
- Poems.** By Father Tabb. Selected, with an appreciation, by
Mrs. Meynell. 2s. 6d. net.
- Later Poems.** By Father Tabb. 2s. 6d. net.
- The Selected Poems of Francis Thompson.** 12th thousand. With
portrait. 5s. net.
- The Hound of Heaven.** By Francis Thompson. With portrait.
Wrapper 1s. net, limp calf 2s. net. 15th thousand.
- The Wedding Sermon.** Reprinted from "The Angel in the
House." By Coventry Patmore. Uniform with "The Hound
of Heaven." Wrapper 1s. net, limp calf 2s. net.
- The Dream of Gerontius.** By Cardinal Newman. Wrapper 1s.
net, limp calf 2s. net.
- "The Cradle of the King."** A Christmas Anthology. Uniform
with the three above. Wrapper 1s. net, limp calf 2s. net.
- The Poems of James Ryder Randall,** (author of "Maryland! My
Maryland!") 3s. 6d. net.
- "Eyes of Youth."** A Book of Verse by Padraic Colum, Shane
Leslie, Viola Meynell, the Hon. R. T. Lindsay, Hugh Austin,
the Hon. Judith Lytton, Olivia Meynell, Monica Saleeby,
Maurice Healy, Francis Meynell. With an introduction by
G. K. Chesterton, and four early poems by Francis Thompson.
3s. 6d. net.
- The Hermit of Dreams: Five Mystical Stories.** By the Hon. R. T.
Lindsay. Illustrated by L. D. Symington. 3s. 6d. net.
- The Catholic Who's Who. (1911.)** About 4000 Catholics of note,
with, for the first time, their addresses. 3s. 6d. net.
- St Anthony's Pocket Book:** Wherein many things may be found.
Revised, with new features and three illustrations. 1s. net
cloth, 2s. net leather.
- Red Cloud.** By Sir William Butler. A new edition, with Memoir
and Portrait of the Author. 3s. 6d. net.

A SELECTION FROM BURNS & OATES' CATALOGUE

ACTON, LORD.

Lord Acton and His Circle. Edited by Abbot Gasquet. Large 8vo. With an Engraved Portrait of Lord Acton. 15s. net.

À KEMPIS, THOMAS.

Of the Imitation of Christ. *Popular Edition*, 6d. and 1s. *Pocket Editions*, 1s. 6d. to 10s. *Presentation Edition*, 3s. 6d. to 15s. *The Seraphic Edition.* Being an entirely new translation from the Latin by Father Thaddeus, O.F.M. Cloth, 6s. net; leather, 7s. 6d. net.

"This new translation is much nearer to the meaning of the original than any previous one."—*Month.*

ALLEN, CARDINAL.

Father Edmund Campion and His Companions. A brief history of the glorious martyrdom of twelve reverend priests. With contemporary verses by the Venerable Henry Walpole, and the earliest engraving of the martyrdom. Edited by the Rev. J. H. Pollen, S.J. Demy 8vo. 4s. net.

"Buy it. A thousand times over was it richly worth while to re-issue it."—*Crucible.*

Souls Departed. Cheaper Edition, with Portrait. 3s. 6d.

ALLIES, T. W. (K.C.S.G.)

A Life's Decision. Cr. 8vo. 5s.

The Formation of Christendom Library. New Editions. Cr. 8vo.

The Christian Faith and the Individual. 5s.

The Christian Faith and Society. 5s.

The Christian Faith and Philosophy. 5s.

As seen in Church and State. 5s.

The Throne of the Fisherman. 5s.

The Holy See and the Wandering of the Nations. Demy 8vo. 10s. 6d.

Peter's Rock in Mohammed's Flood. Demy 8vo. 10s. 6d.

ALLIES, MARY.

Thomas William Allies, 1813-1903. With Portraits and other Illustrations. 3s. 6d. net (postage 4d.)

Pius the Seventh, 1800-1823. Cr. 8vo, cloth, gilt. 5s.

Leaves from St Augustine. 6s. net.

Leaves from St John Chrysostom. 6s.

History of the Church in England, from the Accession of Henry VIII to the Death of Queen Elizabeth. 3s. 6d.

SELECTION FROM BURNS & OATES'

- AMPHORA.** Hymns to the Blessed Virgin. 2s. 6d. net.
"A book of verse of exceptional literary merit."—*Vanity Fair*.
- ANDERDON, BLANCHE (Whyte Avis).**
The Catholic Girl in the World. *First Series.* 3s. 6d.
The Catholic Girl in the World. *Second Series.* 3s. 6d.
- ANGELI, REV. J. M.**
The Divine Consoler: Little Visits to the Most Holy Sacrament. 2s. 6d.
- ARNOLD, FATHER (S.J.)**
Imitation of the Sacred Heart of Jesus. In Four Books. Cloth, 4s. 6d. Calf, or morocco, 8s. 6d. each.
- BAKER, VEN. FATHER AUGUSTINE (O.S.B.)**
Holy Wisdom (*Sancta Sophia*). Directions for the Prayer of Contemplation, etc. Edited by Abbot Sweeney, D.D. Cloth 3s. 6d. Handsomely bound, with leather back, 5s.
- BAGSHAWE, ARCHBISHOP.**
The Psalms and Canticles in English Verse. 2s. 6d. net.
Breviary Hymns and Missal Sequences in English Verse. 1s. 6d. net.
Doctrinal Hymns. With the life of Our Lord in the Mass. 1s. 6d. net (postage 2d.)
Devotional Hymns. Wrapper, 3d. net.
- BEARNE, FATHER (S.J.)**
The Curé's Brother: A Laumant Story. 1s. 6d.
Nick Roby: A Story of his Childhood. 1s. 6d. and 2s.
Charlie Chittywick: or, Ridingdale in the 'Sixties. 3s. 6d.
Ridingdale Boys. Illustrated, 5s. net. Boards, 2 vols, 4s. net.
A Ridingdale Year. Illustrated. Cloth gilt, 5s. net.
Ridingdale Stories. Illustrated. 3s. 6d. net.
Sanctity's Romance: 1st series, 1s. 6d. net; 2nd series, 2s. net.
The Golden Stair: A Chronicle of Havenhurst. 3s. 6d.
Portraits. Stories for Old and Young. 1s. 6d. net.
The Organist of Laumont. 2s. net.
Jack South and some other Jacks. 3s. 6d.
Roddy the Dreamer. 5s. net.
- BENSON, FATHER R. H.**
The Religion of the Plain Man. 2s. 6d. net (postage 3d.)
An Alphabet of Saints. Rhymed by Father Robert Hugh Benson, Reginald Balfour, C. Ritchie. Illustrated by L. D. Symington. Fancy binding, 2s. 6d. net. Paper, 1s. net.
The King's Achievement. A Tale of the Suppression of the Monasteries by Henry VIII. 6s.
By what Authority? A Tale of the Times of Queen Elizabeth. 6s.
The Light Invisible. The Life-Stories of an Old Priest. 3s. 6d.

CATALOGUE OF PUBLICATIONS

BIBLES, NEW TESTAMENTS, etc.

N.B.—Illustrated List giving full particulars of Bindings, etc., sent post free on application.

Biblia Sacra. Unbound (5 by 7 inches), 5s. net and (6 by 9 inches) 8s. 4d. net. Bound (6 by 9 inches), from 12s. to 21s.; (5 by 7 inches) 6s. 8d. and upwards.

Holy Bible. POCKET EDITION (size 5½ by 3½ inches). Cloth, 2s. 6d. Leather bindings, from 4s. 6d. to 7s. 6d. each. OCTAVO EDITION (size 9 by 6 inches). Cloth, 5s. And in a great variety of leather bindings, from 8s. to 35s. net.

New Testament, The. POCKET EDITION. Limp cloth, 6d. net (postage 2d.). Grained roan, red edges, 1s. Roan, gilt edges, 1s. 6d. Paste grain, round corners, 3s. Best calf or morocco, 4s. 6d. each.

LARGE TYPE EDITION. With Annotations, References, Historical and Chronological Index, and a Family Register. Cr. 8vo (size 7½ by 5 inches). 500 pp. Cloth, boards, gilt lettered, 2s.; and in handsome leather bindings at 4s. 6d. and 8s. 6d.

Novum Testamentum. From 2s., unbound, to 4s., bound.

Book of Psalms, The. 32mo, cloth, 1s. 6d. Calf, red edges, 5s.

Liber Psalmorum. Unbound 1s. net. Bound from 2s. 6d.

BLUNDELL, DOM ODO (O.S.B.) (of Fort Augustus).

Ancient Catholic Homes of Scotland. With an Introduction by the Hon. Mrs Maxwell Scott, of Abbotsford. Forty Illustrations. 3s. 6d. net (postage 4d.)

BONOMELLI, GEREMIA, BISHOP OF CREMONA.

On Religious Worship and Some Defects in Popular Devotions. With Portrait. 2s. 6d. net (postage 3d.)

BOWDEN, REV. H. S. (of the Oratory).

The Religion of Shakespeare. Chiefly from the Writings of Mr Richard Simpson. Cr. 8vo. 7s. 6d.

Dante's Divina Commedia: Its Scope and Value. From the German of Franz Hettinger, D.D. 8vo. 10s. 6d.

Natural Religion. Being Vol. I of Dr Hettinger's "Evidences of Christianity." With Introduction on "Certainty." 7s. 6d.

Revealed Religion. The Second Volume of Dr Hettinger's "Evidences." With Introduction on the "Assent of Faith." 5s.

Miniature Lives of the Saints, for every Day in the Year. 2 Vols. 18mo, cloth, gilt, 767 pp., 4s. Also in Monthly packets of Single Leaves for distribution, 4d. per Packet. Or the Complete Set of Packets for the Year, 3s. 6d.

Mementoes of the English Martyrs. For every day of the year. 1s. net.

SELECTION FROM BURNS & OATES'

BOWDEN, REV. H. S. (of the Oratory)—*continued*.

Miniature Life of Mary. Cloth, 6d. Cloth extra, with steel plate frontispiece, 1s.

Guide to the London Oratory. Illustrated, 1s. Or with fewer illustrations, 6d.

The Witness of the Saints. Paper, 6d. Cloth, 1s.

BRIDGETT, FATHER (C.SS.R.)

A History of the Holy Eucharist in Great Britain. Edited with Notes by Father H. Thurston, S. J. Folio. Illustrated. One Guinea net.

Life and Writings of Blessed Thomas More. 6s.

Life of the Blessed John Fisher. New Edition. 6s.

Our Lady's Dowry. Illustrated. 5s.

Ritual of the New Testament. 5s.

Wisdom and Wit of Sir Thomas More. Edited, with Introduction, by Rev. T. E. Bridgett, C.SS.R. 6s.

BUCKLER, REV. REGINALD (O.P.)

A Spiritual Retreat. 3s. 6d. net (postage 4d.)

"A very peaceful and soothing book, where all is simple if we will but be the same; with pleasantly apt similes of nature and grace, not unlike those of St Francis de Sales."—*Dublin Review*.

Spiritual Instruction. 3s. 6d. net (postage 4d.)

The Perfection of Man by Charity. A Spiritual Treatise. 5s.

BURNAND, SIR F. C. (Edited by).

The Catholic Who's Who and Year Book, 1910. Cr. 8vo, cloth. 3s. 6d. net (postage 4d.)

BUTE, THE MARQUESS OF (FROM THE BREVIARY OF).

A Form of Prayers following the Church Office. For the use of Catholics unable to hear Mass upon Sundays and Holidays. Cloth, 1s. net (postage 2d.); leather, 2s. 6d. net (postage 3d.)

Lenten Readings. From the Writings of the Fathers and Doctors of the Church as found in the Roman Breviary. Done into English by John Patrick, Marquess of Bute, and arranged by Father John Mary, O.S.F.C. 2s. 6d.

Mary Immaculate. From the same sources. Cloth, 1s. net (postage 2d.) Leather, 2s. 6d. net (postage 3d.)

BUTLER, REV. ALBAN.

People's Edition of the Lives of the Saints. Twelve Pocket Volumes, each Volume containing the Saints of the Month, and an Additional Volume containing a Complete General Index. Superfine paper, neat cloth binding, gilt lettered. 1s. 6d. each. Or the complete set of 13 volumes, in handsome cloth case, to match, £1.

CATALOGUE OF PUBLICATIONS

BUTLER, LADY

From Sketch-Book and Diary. 28 Coloured full-page Illustrations, and 21 drawings in the text by the Author. 10s. net (postage 6d.)

BUTLER, LIEUT-GENERAL SIR WILLIAM (G.C.B.)

The Wild North Land. The Story of a Winter's Journey with Dogs across Northern North America. Illustrated. 5s.

The Great Lone Land. An Account of the Red River Expeditions 1869-1870. With 15 Illustrations and a Map. 5s.

Red Cloud. A Tale of the Great Prairie. 3s. 6d.

A new edition, with Portrait and Memoir of the Author.

CAMM, DOM BEDE (O.S.B.)

Tyburn Conferences: Oxford, Douay, Tyburn. Conferences on the Martyrs of the English Seminaries. 2s. 6d. net (postage 3d.)

The Voyage of the "Pax." An Allegory. Cloth gilt, Illustrated. 2s. 6d. net.

In the Brave Days of Old. Historical Sketches of the Elizabethan Persecution. New Edition. Cr. 8vo. 2s. 6d.

Lives of the Blessed English Martyrs. Edited by Dom Bede Camm, O.S.B. Vol. I.—"The Martyrs under Henry VIII." Cr. 8vo. 7s. 6d. net (postage 5d.). Vol. II—"The Martyrs under Queen Elizabeth." 7s. 6d. net (postage 5d.)

CAPECELATRO, CARDINAL (Archbishop of Capua).

The Christ, the Church and Man. An Essay on New Methods in Ecclesiastical Studies and Worship. With a Portrait of his Eminence. 2s. net (postage 3d.)

"An eloquent encouragement to clergy and laity to move with the times."—*Month*.

CAPES, F. M.

St Catherine de Ricci. Her Life, her Letters, her Community. With a Treatise on the Mystical Life by Fr Bertrand Wilberforce, O.P. With Portrait and other Illustrations. 8vo. 7s. 6d. net.

CARMICHAEL, MONTGOMERY.

In Tuscany. New Edition, with numerous Illustrations. Large Cr. 8vo. 6s. net.

John William Walshe. The Story of a Hidden Life. 5s. net.

The Lady Poverty. A Thirteenth-Century Allegory. Translated by Montgomery Carmichael. 3s. 6d. net.

SELECTION FROM BURNS & OATES'

CARROLL, JOHN.

Drawing from Models and Objects. 2s. 6d.

Drawing of Foliage, Flowers, and Fruit. Demy 4to (11 by 8 in.) New and Enlarged Edition. 2s. 6d.

Practical Geometry for Art Students. 1s. 6d.

Key to Carroll's Geometry. 1s. 6d.

Pattern Drawing and Design. 1s. 6d.

Freehand Drawing of Ornament. 1s. 6d.

CASWALL, EDWARD (of the Oratory).

Hymns and Poems. A New Edition, with Memoir by Edward Bellasis, *Lancaster*. 5s. net (postage 3d.)

The Catholic's Latin Instructor in the principal Offices and Devotions. Cheaper Edition. 2s. 6d.

The Tale of Tintern: A May Pageant. New Edition. Cloth, 1s. net (postage 2d.)

CATECHISMS.

Catechism of Christian Doctrine. With Prayers, Hymns, and other Aids to Devotion. 96 pp. Stiff wrapper, 1d. Per 100, 5s. net (postage 9d.)

Children's Companion to Bible History and Explanatory Catechism. Wrapper, 96 pp. 2d.

Explanatory Catechism of Christian Doctrine. With an Appendix. 32mo, wrapper, 96 pp. 2d.

Little Catechism: or, Short Abridgment of the Catechism of Christian Doctrine. Wrapper, $\frac{1}{2}$ d. Per 100, 3s. (postage 3d.)

Little Catechism Explained. By Rev. Bernard Kelly. 2d.

Meanings of the Words of the Catechism, to which are added the Miracles of the Gospels. 32mo, wrapper. 2d.

Bible History for School and Home Use. Wrapper. 2d.

CATHOLIC ALMANAC for 1911. Compiled by the Editor of "The Catholic Directory." 1d.

CATHOLIC BELIEF: or, A Short and Simple Exposition of Catholic Doctrine. By Very Rev. Joseph Faà di Bruno, D.D. Wrapper, 6d. net (postage $2\frac{1}{2}$ d.); cloth, boards, 10d. (postage $2\frac{1}{2}$ d.) Better paper edition, cloth, 2s.

CATHOLIC DIRECTORY, Ecclesiastical Register, and Almanac for 1911. Prices: Directory, 1s. 6d. net; Directory and Ordo, 2s. net (postage on either, Inland 4d., Foreign 8d.)

CATHOLIC STANDARD LIBRARY. Price 12s. each Vol.

Edmund Campion. By Richard Simpson.

Commentary on the Holy Gospel of St Matthew. By John Maldonatus, S.J. 2 vols.

CATALOGUE OF PUBLICATIONS

CATHOLIC STANDARD LIBRARY—*continued.*

Exposition on St Paul's Epistles. By Bernardine à Piconio.
3 vols.

The History and Fate of Sacrilege. By Sir Henry Spelman, Kt.
Edward VI and the Book of Common Prayer. By Abbot
Gasquet, D.D., O.S.B., and Edmund Bishop.

A History of the Somerset Carthusians. By E. Margaret
Thompson, of Frome and the Record Office.

Historical Portraits of the Tudor Dynasty and the Reformation
Period. By S. Hubert Burke. 4 vols.

Manuals of Canon Law. By Oswald J. Reichel, B.C.L., M.A.,
F.S.A. Vol. I, The Sacraments; Vol. II, Clerical Discipline.

The Works of St Bernard, Abbot of Clairvaux. Vols I and II,
the Letters of St Bernard; Vol. III, Sermons and Letters.

CECILIA, MADAME (of St Andrew's Convent, Streatham).

Home Truths for Mary's Children. 3s. 6d.

More Home Truths for Mary's Children. 3s. 6d.

The Retreat Manual. 2s.

At the Feet of Jesus. 2s. 6d.

CHALLONER, BISHOP.

Meditations for every Day in the Year. Revised and Edited
by Bishop Vertue. 3s.

CHAMPNEYS, BASIL.

Memoirs and Correspondence of Coventry Patmore. 2 vols.,
8vo, with Portraits. 15s.

CHASLE, ABBE LOUIS.

Sister Mary of the Divine Heart (Droste zu Vischering),
Religious of the Good Shepherd, 1863-1899. Illustrated. 6s.

CHURCH AND KINDNESS TO ANIMALS, THE.

Illustrated. 2s. 6d.

CHURCH MUSIC.

List of Approved Church Music for the Archdiocese of
Westminster. Published by Authority. 2s. 6d. net (post-
age 2d.)

CLARE, S.J., FATHER.

A Voice that is Still: the Sayings of Fr Clare. 48mo. Leather,
gilt edges, 2s.

Science of the Spiritual Life. 8vo. 7s. 6d. net (postage 5d.)

SELECTION FROM BURNS & OATES'

CLIFTON TRACTS. The English and Foreign Reformation, Historical Fallacies. Christian Doctrine, and Miscellaneous Tracts. 2 Vols. Globe 8vo, cloth. 9s.

The Tracts may also be had separately. List on application.

CORMACK, REV. GEORGE (I.C.) (Versified by).

Our Lady's Tumbler. A Legend of the Middle Ages; from the Twelfth Century French. Wrapper, 6d. net (postage 2d.)

CUTHBERT, FATHER (O.S.F.C.)

A Tuscan Penitent. Being the life and legend of St Margaret of Cortona. With Illustrations. 4s. 6d. net (postage 4d.)

DAHLMANN, FATHER.

Outline Conferences for Children of Mary. With a Preface by Madame Cecilia (of Streatham). 2s. 6d.

DALE, REV. J. D. HILARIUS.

Sursum Corda. A Manual of Private Prayers for each day of the week. Limp cloth, 1s. net (postage 2d.) Leather, 2s. 6d. net (postage 3d.)

Ceremonial according to the Roman Rite. Translated from the Italian of Joseph Baldeschi. 6s. 6d.

The Sacristan's Manual: or, Handbook of Church Furniture, Ornament, etc. 2s.

DE LA WARR, CONSTANCE, COUNTESS.

The Writings of St Francis of Assisi. Newly translated into English. Buckram, 2s. 6d. net (postage 3d.)

The Mirror of Perfection. With an Introduction by Father Cuthbert, O.S.F.C. People's Edition—Wrapper 1s. net (postage 3d.) *Edition de Luxe*—Buckram, bevelled boards, gilt, 5s.

DE MONTFORT, BLESSED GRIGNON.

Treatise on the True Devotion to the Blessed Virgin Mary. Father Faber's Translation. 12th revised edition. 2s.

DE SEGUR, MGR.

Familiar Instructions and Evening Lectures on all the Truths of Religion. 2 Vols. 3s. each.

DE VERE, AUBREY.

May Carols and the Legends of the Saxon Saints. 5s.

Legends of St Patrick, and other Poems. 5s.

Legends and Records of the Church and the Empire. 5s.

Inisfail, a Lyrical Chronicle of Ireland. 5s.

Mediæval Records and Sonnets. 5s.

The Household Poetry Book. An Anthology of English speaking Poets from Chaucer to Faber. 2s.

DIGNAM, FATHER (S.J.) *See also under Miss Taylor.*

A Daily Thought from the Writings of Father Dignam, S.J. 48mo, bound in maroon leather, gilt edges. 2s.

CATALOGUE OF PUBLICATIONS

DRANE, AUGUSTA THEODOSIA (Mother Frances Raphael).

History of England. New and revised edition. 6s.

Knights of St John. 3s.

The Life of St Dominic. 3s.

Songs in the Night, and other Poems. 5s.

The Three Chancellors. Cloth, gilt extra. 3s. 6d. Also separately: Wykeham, 1s.; Waynflete, 1s.; More, 1s. 6d.

Introduction to English History. 1s. 8d.

Catechism of the History of England. Wrapper, 6d.; cloth, 8d.

ECCLESIA, The Church of Christ. A Planned Series of Papers by Dom Gilbert Dolan, O.S.B., Fr Benedict Zimmermann, O.D.C., Father R. H. Benson, M.A., Dom John Chapman, O.S.B., Dom J. D. Breen, O.S.B., A. H. Mathew, Father Peter Finlay, S.J. Cr. 8vo, cloth, gilt. 3s. 6d. net (postage 3d.)

EGGER, REV. JOSEPH (S.J.)

The Devout Guide for Catholics in Service. Wrapper, 6d. net. Cloth, 1s net. (postage 1d.)

Meditations on the Sacred Heart. 2s. 6d.

Consolations of the Sick-Room. Wrapper, 3d. net (postage 1d.)

ELSON, REV. GEO. (I.C.) Translated by.

The School of Death. Outlines of Meditations. Edited in the Italian by the Right Rev. Luigi Lanzoni, Provost-General of the Institute of Charity. Demy 32mo, cloth, 1s. net. Extra gilt, gilt top, 1s. 6d. net (postage 2d.)

EMMERICH, SISTER ANNE CATHERINE.

Dolorous Passion of Our Lord Jesus Christ. With a Preface, and a Life of Anne Catherine Emmerich. 20th Edition. 3s. 6d.

FABER, FATHER.

Containing (1) "The Last Children," "Philip, or the Pains of Children," (2) "The Weeping Angel" and (3) "The Child to Whom Nobody was Kind." Profusely illustrated by L. D. Symington. Cloth, extra gilt, 3s. 6d. Or the three parts can be had separately in wrappers, with all the illustrations, price 1s. net each.

Devotion to the Holy Ghost. Wrapper, 3d. net. Cloth, 6d. net.

Father Faber's May Book. 18mo, cloth, gilt edges. 2s.

All for Jesus: or, The Easy Ways of Divine Love. 5s.

Bethlehem. 7s.

Ethel's Book: or, Tales of the Angels. Cloth, gilt, 2s. 6d.

Growth in Holiness: or, The Progress of the Spiritual Life. 6s.

SELECTION FROM BURNS & OATES'

FABER, FATHER—*continued.*

- Hymns. Complete Edition. 6s.
Notes on Doctrinal and Spiritual Subjects. Two Vols. 10s.
Poems. Complete Edition. 5s.
Spiritual Conferences. 6s.
The Blessed Sacrament: or, The Works and Ways of God. 7s. 6d.
The Creator and the Creature: or, The Wonders of Divine Love. 6s.
The Easiness of Salvation. 1s.
The Foot of the Cross: or, The Sorrows of Mary. 6s.
The Precious Blood: or, The Price of our Salvation. 5s.
The Life and Letters of Frederick William Faber, D.D. By Rev. John E. Bowden, of the Oratory. 6s.

FANDER'S CATECHISM OF THE CATHOLIC RELIGION. By the Rev. Joseph Deharbe, S.J. 2s.

FIDELIS, MOTHER MARY.

- Growth in the Knowledge of Our Lord. Meditations for every Day of the Year. Adapted from the Original of the Abbé de Brandt. In Three Volumes. 21s. net (postage 7d.)
In Holiest Troth: The Story of St Enkratida, one of the Martyrs of Saragossa, A.D. 304. With Illustrations. 2s. 6d.
Lesser Imitation of Christ, The. By Thomas à Kempis. 2s. 6d.
Linda's Task. A Tale. 3s. 6d.

FITZGERALD, PERCY.

- Josephine's Troubles. A Story of the Great Franco-Prussian War of 1870-1871. Illustrated by L. D. Symington. 5s.
Saxenhurst. A Story of School Days. With Portrait of the Author and other Illustrations. 2s. 6d. net.
Father Gallwey. A Sketch with some Early Letters. 2s. net (postage 3d.)
THE JEWEL SERIES. In cloth, richly gilt.
Eucharistic Jewels. 2s. 6d. Jewels of the Imitation. 2s.
The Lukewarm Christian. Two Sermons by Massillon. Arranged and Abridged by Percy Fitzgerald. 2s.
Jewels of the Mass. 2s.
Jewels of Prayer and Meditation from Unfamiliar Sources. 2s. 6d.

CATALOGUE OF PUBLICATIONS

FITZGERALD, PERCY—The Jewel Series *continued*.

The Layman's Day: or, Jewels of Practical Piety. 2s.

FITZPATRICK, REV. JOHN (O.M.I.).

God's Birds. New Edition. Small 4to, cloth, gilt. 2s. 6d.

FOREIGN LIST. *Issued Quarterly and sent to any address, Post Free, on application.*

FORMBY, REV. H.

Pictorial Bible and Church History Stories. Copiously Illustrated. Parts I, II, III, Old Testament History. IV, Life of Christ (Vol. II). V, VI, VII, Church History. 1s. 3d. each. Or bound in Three Volumes, 8s. 3d.

Pictorial Bible and Church History Stories (Abridged). Complete in One Volume. School Edition. Cloth, 1s. 4d. (postage 4d.) Better Paper Edition, richly gilt. 3s. 6d.

FLORA, the Roman Martyr. A Novel. 6s.

FRASSINETTI, VERY REV. JOSEPH.

Consolation of a Devout Soul, The. 1s. 6d.

New Parish Priest's Practical Manual. 6s.

St Teresa's Paternoster: A Treatise on Prayer. 4s.

FULLERTON, LADY GEORGIANA.

Ellen Middleton. New and Cheap Edition. 2s. 6d.

"The genius that delighted the world with Ellen Middleton."—*Irish Monthly*.

Faithful and True. Cloth, 1s.

Grantley Manor. A Novel. Cloth, gilt extra. 3s. 6d.

Laurentia. A Tale of the Jesuit Missions in Japan. 2s. 6d.

Life of Mère Marie de la Providence, 2s. net.

Life of Madame Duchesne. 7s. 6d.

Life of St Frances of Rome. 2s.

Seven Stories. 2s. 6d.

The Strawcutter's Daughter, and The Portrait in My Uncle's Dining-Room. 2s. 6d.

GALLWEY (S.J.) FATHER.

The Watches of the Sacred Passion. Two vols. 8s. net (Inland postage 6d., abroad 1s. 4d.)

GARSDIE, REV. CHARLES B. (M.A.).

The Blessed Margaret Mary Alacoque. Her Life, Her Mission and Her Golden Sayings, together with a Decree of Her Beatification. New Edition. 1s.

GAY, MGR CHARLES.

The Religious Life and the Vows. 5s.

SELECTION FROM BURNS & OATES'

GERARD OF ZUTPHEN.

The Spiritual Ascent. A Devotional Treatise. With a Life of the Author by Thomas à Kempis. 2s. 6d. net; postage 3d.

"The work is pure gold—literature for all time and for all religious communities. Gerard of Zutphen is one of the sweet counsellors of Christendom whom all men can hear with joy and profit."—*Birmingham Post*.

GERRARD, FATHER.

The Wayfarer's Vision. 5s. net.

GIBSON, REV. HENRY.

Catechism made Easy: being a Familiar Explanation of the Catechism of Christian Doctrine. 5s.

GILLOW, JOSEPH.

Biographical History of the English Catholics. From the Breach with Rome in 1534 to the Present Time. 2,000 Attractive Biographies in five handsome demy 8vo volumes, containing 600 pages each. £3 15s.

GLEESON, DELIA.

Madame Rose Lummis. 2s. 6d. net (postage 3d.)

"The simple story of the work done by this heroic woman may well do more to win souls to the Church than the arguments of divines or the eloquence of preachers."—*Tablet*.

GRANVILLE POPULAR LIBRARY of Entertaining, Instructive, and Amusing Books. All handsomely bound in cloth, extra (new designs), and suitable for Prizes.

1s. each

Anecdotes, Book of Three Hundred
Arctic Voyages and Discoveries
Blind Rosa
Cardinal d Amboise: or The Story of a
Catholic Legends and Traditions [Bell
Christian Heroism
Conscript, The. By Conscience
Count Hugo. By Conscience
Conversion of Ratisbonne
Daring and Peril, Tales of
Elizabeth of Hungary, Life of St
Faithful and True. By Lady G. Fuller.
French Revolution, Tales of the [ton
James Chapman
Joe Baker
Land and Sea, Tales of
Little Snowdrop
Lucy Ward
Madeleine, the Rosière
Maggie's Rosary
Manor of Mount Cruel
Monks of Lerins
Naval and Military Life, Tales of
Poor Gentleman, The
Ricketicketack
Rich and Poor

1s. each—continued

Robert May
Sainted Queens
Saints of the Working-Classes
Sufferings for the Faith
The Poor Man's Child
Vessels of the Sanctuary
Waynflete, William of
Wykeham, William of
Winefride Jones

1s. each net. Postage extra

Alphabet of Saints, Illus. Wrapper
Callista. By Cardinal Newman
Fabiola. By Cardinal Wiseman
Festivals, Tales for the
Loss and Gain. By Cardinal Newman
Rhymed Life of St Patrick. Illus.
Tales for the Young [Wrapper
The Inchcape Rock. Illus. Wrapper
The Child to whom Nobody was Kind.
By Fr Faber. Boards, illus.
The Weeping Angel. By Fr Faber.
Illus. Wrapper
Two Angel Tales. By Fr Faber.
Boards, illus.

CATALOGUE OF PUBLICATIONS

1s. 6d. each

Adventures at Sea
 Afternoons with Mrs Maitland
 Amusements of Travel
 Andersen's Popular Tales
 Catholic Artists, Tales of
 Celebrated Men, Tales of
 Celebrated Women, Tales of
 Clare Maitland
 Emma's Cross, and other Tales
 Enterprise and Peril, Tales of
 Faith and Loyalty, Tales of
 Fisherman's Daughter, The. By
 Conscience
 France, Tales of
 French Eggs in an English Basket
 and The Isle of the Dead
 George Morton
 Heysham, By Mgr Gradwell
 Historical Tales and Legends
 Joys and Sorrows of Human Life
 Kate Kavanagh
 Kings and Queens, Tales of
 Life of Margaret Clitherow. By L. S.
 Oliver
 Life of Sir Thomas More
 Lives of St Francis and St Clare
 Memories of the Crimea
 Miser, The. By Conscience
 Parables and Stories of Père Bona-
 Robinson Crusoe [venture
 Scenes and Incidents at Sea
 Tales and Traditions

2s. each

Anecdotes and Incidents
 Children of Mary, Lives of the
 Crusades Tales of the
 Duty and Affection, Tales of
 Fatal Duel, The, and The Blue House.
 By Conscience
 Fireside Stories
 Hauff's Tales of Wonder
 Heroines of Charity
 Home Circle, Tales for the
 Lamp of the Sanctuary and other
 stories.
 Life of St Ignatius Loyola
 Life of St Frances of Rome
 Life of St Francis Xavier
 Life of Hendrik Conscience, The Iron
 Tomb, and The Happiness of Being
 Rich
 Lost and other Tales
 Lost Glove, The, and the Pale Maiden.
 By Conscience
 Monks of Lerins, and other Legends
 Pious Youth, Lives of
 Remarkable Men, Tales of
 Tales of Bandits, Daring and Peril
 Tales of Humour

2s. each—continued

Twelve Stories for Children. By Mrs
 Parsons
 Wooden Clara, and Ludovic and Ger-
 trude. By Conscience

2s. 6d. each

Alphabet of Saints. Illus. (net)
 Angels Visits. By Charlotte M. Brame
 Beyond these Voices
 Breton Legends
 Demon of Gold, The. By Conscience
 Ethel's Book; or Tales of the Angels.
 By Rev F. W. Faber, D.D.
 Fidelity. By Mary Maher
 Fifth of November, The
 Flanders, Tales of. By Conscience
 Good-Night Stories. By Mother M.
 Salome
 Her Father's Trust. By Mary Maher
 Home Again. By Mrs Corballis
 In the Brave Days of Old. By Dom
 Bede Camm
 Jules Gerard, the Lion-killer
 Laurentia. By Lady G. Fullerton
 Little Merry Face, By Clara Mulholland
 Mrs Markham's Nieces
 Princess Melody and other Stories.
 Illus. (net).
 Rhymed Life of St Patrick. Illus. (net)
 Seven Stories. By Lady G. Fullerton
 Some Little London Children
 Surprising Adventures of Jean Paul
 Choppart
 Tales of the Early Church
 Tales of Land and Sea, and Tales of
 Naval and Military Life
 The Cross in Japan
 The Inchcape Rock. Illus. (net)
 The Kings and the Cats. Illus. (net)
 The King's Mother. By Lady Mar-
 garet Domville
 The Strawcutter's Daughter. By Lady
 G. Fullerton
 The Young Philistine. By Alice Cork-
 ran
 Thekla. By Lady Herbert. Illus.
 Thomas Rileton. By Mrs Parsons
 Twelve Tales for the Young: First and
 Second Series. By Mrs Parsons
 The Betrothed. By Manzoni
 Witch of Melton Hill

3s. each

Alice Sherwin
 Bruno and Lucy. By W. Herchenbach
 Curse of the Village, The. By Con-
 science
 Diary of a Sister of Mercy
 Ecclesiastical Antiquities of London

SELECTION FROM BURNS & OATES'

3s. each—continued

Knights of Saint John, The. By A. T. Drane
 Life and Spirit of St Francis de Sales
 Lion of Flanders, The. By Conscience
 Miser, and other Stories. By Conscience
 Persecutions of Annam
 Pictures of Christian Heroism
 Romantic Tales of Great Men
 Story of the War in La Vendée
 Tales of Celebrated and Remarkable Men
 The Thousand and One Days' Entertainment
 Veva; or, The War of the Peasants

3s. 6d. each

ANoble Revenge. By Blanche Anderdon
 Callista. By Cardinal Newman. Illus.
 Fabiola. By Cardinal Wiseman. Illus.
 Friend Sorrow. By Mrs Austin
 Geraldine: A Tale of Conscience
 Gladly, Most Gladly, and Other Tales
 Grantley Manor. By Lady G. Fullerton
 In the Days of Good Queen Bess
 Loss and Gain. By Car. Newman. Illus.
 Tales of the Angels. By Father Faber.
 The Romance of a Vocation. [Illus.
 The Three Chanellors. By Miss Drane
 Tyborne, and Who went Thither
 Wrecked and Saved. By Mrs Parsons

One Hundred Books selected from this Library, to the value of £8—viz. 42 books at 1s., 24 at 1s. 6d., 16 at 2s., 8 at 2s. 6d., and 10 at 3s. each—will be sent, carriage paid, to any part of the United Kingdom on receipt of £5 5s. net cash.

GRANVILLE SERIES of Reading Books, History Readers, Poetry Books, etc. *List on application.*

GRAVES, ALFRED PERCEVAL.

Father O'Flynn. With additional versions in Gaelic and Latin, and a facsimile of the author's MS. Together with Ould Doctor Mack. By the same author. With ten drawings by L. D. Symington. Wrapper, 1s. net.

HAHN-HAHN, COUNTESS.

The Fathers of the Desert. Translated from the German by Emily F. Bowden, with a chapter on the Spiritual Life of the First Six Centuries by John Bernard Dalgairns (of the Oratory). A New Edition in Two Volumes. 8s.

HAMMERSTEIN, REV. L. VON (S.J.)

Foundations of Faith: The Existence of God Demonstrated, With an Introduction by Canon Gildea, D.D. 6s.

HANNON, JOHN.

The Kings and the Cats. Munster Fairy Tales for Young and Old. Illustrated by Louis Wain. With a Preface by Father Matthew Russell, S.J., and a Verse for the Children by Katharine Tynan. 4to, 2s. 6d. net (postage 4d.)

HATTLER, REV. FRANZ (S.J.)

Flowers from the Catholic Kindergarten. 2s. 6d.

HEDLEY, BISHOP.

A Bishop and his Flock. Cr. 8vo, cloth gilt, gilt top. 6s.

Light of Life, The. Set forth in Sermons. 6s.

The Christian Inheritance. 6s.

Our Divine Saviour. 6s.

CATALOGUE OF PUBLICATIONS

HEDLEY, BISHOP—*continued*.

A Retreat. For the Use of the Clergy, Religious, and Others.
In handsome binding, with leather back. 6s.

HEINS, M. ALICE.

The Story of St Francis of Assisi. With a Preface by Father
Cuthbert, O.S.F.C. Illustrated. 2s. 6d.

"It is the story of the Saint told in a brief and interesting
manner."—*Catholic Times*.

HERBERT OF LEA, LADY.

St John Baptist de Rossi. Translated from the Italian by
Lady Herbert. With the renowned Introduction on Eccle-
siastical Training and the Sacerdotal Life by Cardinal
Vaughan. With Portrait of the Saint. 5s. net (postage 4d.)

HINGSTON, AILEEN.

Père Jean, and other Stories. Illustrated. With the Author's
Biography. 2s. net.

HITCHCOCK, REV. GEORGE S., B.A.

Sermon Composition. A Method for Students. With a Preface
by the Rev. Bernard Vaughan, S.J. 2s. 6d. net (post-
age, 3d.).

Sermon Delivery. 2s. 6d. net (postage 3d.).

HOLY CATHOLIC CHURCH, THE: Her Faith, Works, Triumphs.

By a Convert. Cr. 8vo, cloth, gilt. 3s. 6d.

HOLY WEEK BOOK.

Complete Edition, with the Psalms pointed
for chanting. 18mo, cloth, 1s. ; lambskin, gilt edges, 2s. 6d.

HOLY WEEK BOOK, according to the Dominican Rite. Revised Edition.

1s. 6d. net (postage 3d.)

HOPE, MRS.

Conversion of the Teutonic Race, The. Vol. I, Conversion of
the Franks and English. 2s. 6d. Vol. II, St Boniface
and the Conversion of Germany. 2s. 6d.

Early Martyrs, The. 2s. 6d.

Franciscan Martyrs in England. 1s. 6d.

Life of St Philip Neri. 1s. net (postage 3d.)

Life of St Thomas of Canterbury. 2s.

HORNOLD, REV. VINCENT (S.J.)

The Religion of our Forefathers. 214 pages. In wrapper, 6d.;
postage 2d. ; cloth, 1s. 3d., postage 3d. ; or in Nine Parts at
2d. each, postage $\frac{1}{2}$ d.

Parts VIII and IX are published in pamphlet form only.

SELECTION FROM BURNS & OATES'

HYMN BOOKS.

The Hymn Book. Containing all the Hymns chosen and authorized by the Catholic Hierarchy, in the order prescribed by the Bishops' Committee. 1s. net and 6d. net.

Catholic's Complete Hymn Book. 1d.

Hymns for the Year. 293 Hymns. 3d. and 5d.

Oratory Hymns and Night Service. 6d. net and 3d. net.

Parochial Hymn Book. 1s., 2s., 2s. 6d., 5s. 6d., all net.

INNES-BROWNE, MRS.

Honour without Renown. A Story. 3s. 6d.

KEENAN, REV. STEPHEN.

Controversial Catechism. New Edition. 2s.

KERSHAW, F. I.

Jesus in the Crib. Demy 16mo, cloth, 1s.

KIRK, REV. JOHN, D.D.

Biographies of English Catholics in the Eighteenth Century.

Being part of Dr Kirk's projected continuation of *Dodd's Church History*. Edited by John Hungerford Pollen, S.J., and Edwin Burton, D.D., F.R.Hist.S. With Illustrations. Demy 8vo, 7s. 6d. net (postage 4d.)

LASSERRE, HENRI.

Our Lady of Lourdes. The History of the Miraculous Sanctuary of our Lady of Lourdes. 3s. 6d.

Month of Mary of Our Lady of Lourdes. 2s. 6d.

LAW, JOHN.

George Eastmont: Wanderer. A Story of the London Dock Strike and Cardinal Manning's part in it. 3s. 6d.

LEATHLEY, MARY E. S.

Requiescant. A Little Book of Anniversaries. Cloth. 2s.

LECHNER, DOM PETER.

Life and Times of St Benedict, Patriarch of the Monks of the West. Illustrated. 5s.

LEGGATT, L. M.

For My Name's Sake. Translated by L. M. Leggatt from the French of Champol's *Sœur Alexandrine*. With Illustrations by L. D. Symington. 3s. 6d.

LE MASSON, DOM INNOCENT.

Spiritual Reading for Every Day in the Year. Translated by Rev. K. D. Best, of the Oratory. Popular Edition. Cloth. 1s. net (postage 3d.). Large type edition. Cloth. 3s. 6d.

LIECHTENSTEIN, PRINCESS.

Nora: or, "God's Flowers can bloom on every Soil." A Story from the German of Ferdinande Freün von Brackel. 3s. 6d.

CATALOGUE OF PUBLICATIONS

LIGUORI, ST ALPHONSUS, Works of.

The Christian Virtues and the Means for obtaining them. 3s.

Preparation for Death. 2s. 6d.

The Glories of Mary. 3s. 6d.

Visits to the Most Holy Sacrament and the Blessed Virgin Mary. 1s., 2s. 6d., 4s. 6d.

LITTLE BREVIARY OF THE SACRED HEART OF JESUS.

From the Life and Works of the Blessed Margaret Mary. 1s. 6d.

LITTLE OFFICE OF THE BLESSED VIRGIN MARY. In

Latin and English. New and Improved Edition. 32mo.

Cloth, gilt, red edges, 1s. Leather, red edges, 2s. 6d.

LITURGICAL WORKS.

Manuale Officiorum Quorundam. 48mo, roan, 1s. 6d.

Morocco, limp, round corners, 4s. net.

Ordo Administrandi Sacramenta, et alia quædam officia ecclesiastica rite peragendi in Missione Anglicana; ex Rituali Romano extractus; nonnullis adjectis ex Antiquo Rituali Anglicano. 18mo, French morocco, gilt edges, 4s. Calf, red edges, or morocco, gilt edges, 6s. net each.

LIVIUS, REV. T. (M.A., C.S.S.R.).

St Peter, Bishop of Rome. 8vo. 12s.

Mary in the Epistles. 5s.

The Blessed Virgin in the Fathers of the First Six Centuries. 8vo. 12s.

LOUGHLIN, JOHN.

The Server's Manual. 1s. net (postage 2d.)

LOVAT, LADY.

Sown in Tears. Thoughts for Sufferers. 3s. 6d.

LOYOLA, MOTHER MARY (of the Bar Convent, York). Edited by Rev. H. Thurston, S.J.

Home for Good. With Frontispiece. 3s. 6d. net (postage 4d.)

Jesus of Nazareth. The Story of His Life. Written for Children. With 24 full-page illustrations. 5s. net (postage 4d.)

Welcome. Holy Communion before and after. Small cr. 8vo, cloth. 3s. 6d. net. Prayer-book size edition, handsomely bound in leather. 5s. net (postage 4d.)

First Communion. A Book of Preparation for First Communion. With numerous illustrations. 3s. 6d.

Questions on "First Communion." 1s.

The Child of God: or, What comes of our Baptism. With five full-page illustrations. Boards, 2s. 6d. Cloth, gilt, 3s. 6d.

The Soldier of Christ: or, Talks before Confirmation. Illustrated. Cr. 8vo, cloth. 5s.

SELECTION FROM BURNS & OATES'

LOYOLA, MOTHER MARY—*continued*.

Confession and Communion. Intended for the use of Religious and those who communicate frequently. 1s. 6d.

MADONNA OF THE POETS, THE.

An Anthology of only the best Poems written about the Blessed Virgin. With illustrations. Cloth, gilt. 2s. 6d. net.

MCDONNELL, MRS VERMULEN.

Wings for the Weary. 1s. net.

McNABB, FATHER VINCENT J. (O.P.)

The Decrees of the Vatican Council. 8vo. 2s.

Where Believers May Doubt. 3s. 6d.

MANNING, CARDINAL.

Confidence in God. 32mo. 1s.

Life of the Blessed Curé d'Ars. Wrapper, 1s. net (postage 3d.)
Cloth, 2s. 6d.

Miscellanies. First and Second Series. 6s. each.

Pastime Papers. 2s. 6d. net and 1s. net (postage 3d.)

Sermons on Ecclesiastical Subjects. 6s.

Sin and its Consequences. 4s.

The Blessed Sacrament the Centre of Immutable Truth. 1s.

The Eternal Priesthood. 3s. 6d.

The Four Great Evils of the Day. 2s. 6d.

The Fourfold Sovereignty of God. 2s. 6d.

The Glories of the Sacred Heart. 4s.

The Grounds of Faith. 1s. 6d.

The Holy Ghost the Sanctifier. 32mo. 2s.

The Independence of the Holy See. 2s. 6d.

The Internal Mission of the Holy Ghost. 5s.

The Love of Jesus to Penitents. 32mo. 1s.

The Temporal Mission of the Holy Ghost. 5s.

The True Story of the Vatican Council. 2s. 6d.

The Workings of the Holy Spirit in the Church of England.
1s. 6d.

Why I became a Catholic (Religio Viatoris). 1s.

MARSHALL, MRS CHARLES, M.C.A.

Friday Fare. Over 100 Recipes for Days of Abstinence or Fasting. Wrapper, 1s. net (postage 1d.)

MATHESON, ANNIE. Collected by.

Sayings from the Saints. Cloth, 2s. 6d. net; leather, 3s. 6d. net.

MEDITATIONS ACCORDING TO THE METHOD OF ST IGNA- TIUS, on the Life and Mysteries of our Lord Jesus Christ. Five Vols. Vol. I, The Hidden Life of Christ. 2s. 6d. Vols. II and III, The Public Life of Our Lord. 3s. each. Vol. IV, The Passion and Glorious Mysteries. 2s. 6d. Vol. V, The Life of the Blessed Virgin Mary and some Saints. 3s.

CATALOGUE OF PUBLICATIONS

MEISTERMANN, FATHER BARNABAS (O.F.M.)

New Guide to the Holy Land. With 25 coloured maps and 110 plans of towns and monuments. Translated from the French Edition by the order and sanction of the Most Rev. Father Custodian of the Holy Land. With a Preface by the Bishop of Salford. 7s. 6d. net (postage 4d.)

MESCHLER, FATHER (S.J.)

The Garden of Roses of Our Lady. 16mo. Gilt. 2s. 6d.

MEYNELL, ALICE.

Ceres' Runaway. 3s. 6d. net. (postage 3d.)

The Flower of the Mind. A Choice among the Best Poems made by Alice Meynell. 4s. 6d. net.

The Madonna: A Pictorial Record of the Life and Death of the Mother of our Lord Jesus Christ, by the Painters and Sculptors of Christendom, reproduced from more than 500 of their Works. The text translated from the Italian of Adolfo Venturi, with an introduction by Alice Meynell. Medium 4to. Bound in Buckram. 31s. 6d.

MEYNELL, WILFRID.

Cardinal Newman. New and Revised Edition. With 15 Illustrations. 2s. 6d.

MODERN PILGRIM'S PROGRESS, A. With an Introduction by Father Sebastian Bowden. Third Edition. 6s.

MONNIN, L'ABBÉ.

The Spirit of the Curé of Ars. Translated from the French. With 17 additional Exhortations. New Edition. 2s.

MORRIS, FATHER W. B. (of the Oratory).

The Life of St Patrick, Apostle of Ireland. 2s. 6d.

Ireland and St Patrick. A Study of the Saint's Character and of the Results of his Apostolate. 1s. net. (postage 3d.)

MULHOLLAND, FLORENCE M.

Princess Melody and other Stories. Illustrated by L. D. Symington. Sm. 4to. Cloth, extra gilt. 2s. 6d. net (postage 4d.)

MULHOLLAND, ROSA (LADY GILBERT).

The Story of Ellen. With Illustrations. 5s.

The Squire's Grand-daughters. A Novel. 5s.

The Wicked Woods. A Novel. 5s.

The Wild Birds of Killeevy. A Novel. 3s. 6d.

MULHOLLAND, J. SHAW (B.L.)

The World's Madonna. A history of the Blessed Virgin. 2s. 6d. net. (postage 3d.)

MURPHY, T.

The Life of Our Lord, taken chiefly from the Gospels. For use in Schools. Cloth. 6d.

NEPVEU, FATHER (S.J.)

I am the Way. A Treatise for Followers of Christ. Translated by the Hon. A. Wilmot, M.L.C. With a Preface by the Archbishop of Westminster. F'cap 8vo. 2s. 6d. net (postage 3d.)

SELECTION FROM BURNS & OATES'

NEWMAN, CARDINAL.

Loss and Gain: A Story of Oxford Life and a Conversion. Wrapper, 6d. net. Limp cloth, 1s. net (postage 3d.) Illustrated Edition, on superfine paper, cloth, gilt edges, 3s. 6d.

Callista: A Sketch of the Third Century. Crown 8vo. wrapper 6d. net. Limp cloth, 1s. net (postage 3d.) Illustrated Edition, printed on superfine paper. Cloth, extra gilt, gilt edges, 3s. 6d.

The Church of the Fathers. 2s.

NIEUWBARN, REV. FATHER (O.P.)

The Holy Sacrifice. A mystical and liturgical explanation of its meaning. With illustrations, 2s.

NORTHCOTE, VERY REV. J. SPENCER (D.D.)

Mary in the Gospels. Lectures on the History of Our Blessed Lady, as recorded by the Evangelists. 3s. 6d.

NORTHCOTE, REV. P.M., O.S.M.

The Bond of Perfection. 2s. net (postage 2d.)

OAKELEY, CANON.

Catholic Worship: A Manual of Popular Instruction on the Ceremonies and Devotions of the Church. 1s.

Office and Ceremonial of the Mass Explained. 1s.

Youthful Martyrs of Rome, The. A Christian Drama, adapted from "Fabiola." Wrapper. 1s. net (postage 2d.)

O'BRIEN, MRS WILLIAM.

Rosette: A Tale of Paris and Dublin. 3s. 6d. net (postage 4d.)

PAROCHIAL REGISTERS, UNIFORM SET OF.

Large quarto, 13 by 11 inches. Very strongly bound. "Liber Baptizatorium." "Liber Confirmatorium." "Liber Matrimoniorum." "Liber Defunctorum." Each book may be had in the following sizes and prices: 100 pp., 10s. each; 200 pp., 15s. each; 400 pp., £1 each; 600 pp., £1 10s. each.

PERIODICALS.

The Dublin Review. Edited by Mr Wilfrid Ward. Published Quarterly. Single Copy, 5s. 6d. net. Advance Yearly Subscription for the four quarterly issues, sent post paid, £1 1s.

Messrs Burns & Oates receive Subscriptions to any of the Reviews, or Magazines published in the United Kingdom, on the Continent or in America. Subscriptions may commence at any time, but cannot be received for less than six months; or in the case of those published abroad, twelve months.

POLICE, REV. A.

Parochial Hymn Book. Cloth boards. 1s. net (postage 3d.)

Parochial Hymn Tunes, containing Words and Melodies. 4s.

CATALOGUE OF PUBLICATIONS

PORTER, ARCHBISHOP (S.J.)

The Banquet of the Angels. 18mo, Cloth. 2s. Leather, 6s. 6d. and 8s. 6d. net (postage 3d.)

PRACTICAL MEDITATIONS FOR EVERY DAY IN THE YEAR, of the Life of Our Lord Jesus Christ. By a Father of the Society of Jesus. In Two Volumes. 9s.

PRACTICAL NOTES ON MORAL TRAINING. 2s. 6d.

PRAYER-BOOKS, etc.

N.B.—Illustrated List giving full particulars of Bindings, etc., sent post free on request.

Child's Key of Heaven, The. 94 pp. Illustrated. Price 1d. ; or 7s. 6d. per 100 (postage 9d.)

Catholic Child's Guide to Devotion. In large type. With Engravings. Cloth, 6d. and 1s.

Catholic Piety. A Popular Manual of Catholic Devotion, containing all the ordinary Prayers and Services of the Church, with Epistles and Gospels. 48mo EDITION (size 3½ by 2¼ inches). Leather bindings, from 1s. to 5s. DEMY 32mo EDITION (size 4 by 2¼ inches). From 1s. 6d. to 4s. 6d. ROYAL 32mo EDITION (size 5 by 3¼ inches), without Epistles and Gospels. Cloth, 6d. net (postage 2d.) Or complete, in six different styles, at 1s., 1s. 6d., 2s., 2s. 6d., and 4s. 6d.

Catholic's Daily Companion. With Epistles and Gospels. From 1s. to 5s. each.

Catholic's Vade Mecum: or, Select prayers for Daily Use, The. New and Improved Edition. (Size 5½ by 3½ inches.) Leather, 3s. 6d. Calf, red edges, 5s. 6d. German calf or morocco, limp, 6s. each. German calf, padded, 7s., Russia, padded ; morocco circuit or with clasp, 8s. 6d. each and in handsome leather bindings, beautifully finished, at 10s. 6d. to 21s. With 6 Photographs, mounted, calf or morocco, 12s., and Russian leather, 15s.

Child's Mass-Book, The. By the Hon. Mrs Kavanagh. Popular edition. Cloth, 6d. Revised edition, with 16 coloured illustrations. Cloth, gilt, 1s. ; leather, 2s. 6d.

Children's Pictorial Mass-Book. Abridged, 2d. and 6d. Complete Edition, 1s., 1s. 6d., 3s., 5s. 6d.

Christian's Manual, The. Containing New Testament, Book of Psalms, and Imitation of Christ. Royal 32mo, calf, red edges. 6s. 6d. net (postage 4d.)

Church Manual, The. With Epistles and Gospels. In leather bindings, 2s., 3s. 6d., and 5s. each.

Daily Prayer-Book, The. Lambskin. 2s. net (postage 3d.)

Devotions from the Psalter. 1s. 6d. net (postage 2d.)

Dawn of Day. A Prayer-Book for the Young. 1s.

SELECTION FROM BURNS & OATES'

PRAYER BOOKS, etc.—*continued*.

Devotional Library for Catholic Households. Containing New Testament, Book of Psalms, Imitation of Christ, Devout Life, Spiritual Combat. All neatly bound in cloth, red edges, with cloth case to match. 5s. net (postage 4d.)

Exercises of St Gertrude. From 1s. 6d. upwards.

Feasts for the Faithful. 1s. net, cloth.

Flowers of Devotion: Being a collection of Favourite Devotions. NEW EDITION, containing the ORDINARY OF THE MASS IN LARGE TYPE. French morocco, 1s. 6d. Polished paste grain, 2s. 6d. German calf, limp, 4s. Polished morocco, limp, 4s. Russian leather, calf-lined, 5s. Polished morocco, silk lined, with pockets for Visiting Cards, etc., 6s.

Garden of the Soul, The. By Bishop Challoner. Containing all the Popular Devotions, with the Mass, Vespers, Benediction, and Epistles and Gospels for Sundays and Festivals.

48mo EDITION (size $3\frac{5}{8}$ by $2\frac{1}{4}$ inches). In strong cloth binding, 6d., and in handsome leather bindings, with red line borders, from 1s. to 5s. ; or in Two Volumes, in leather cases, in various styles, from 3s. net to 10s. 6d. net.

DEMY 32mo EDITION (size 4 by $2\frac{3}{4}$ inches). In leather bindings, from 1s. 6d. to 4s. 6d.

IMPERIAL 32mo EDITION (size $5\frac{3}{8}$ by $3\frac{1}{2}$ inches). Without Epistles and Gospels, cloth, 6d. net (postage 2d.) ; or complete in 18 different styles, from 1s. to 10s. 6d.

18mo EDITION, with larger type. Cloth, 1s., without Epistles and Gospels; or complete, from 1s. 4d. to 5s. 6d.

Golden Manual, The. The choicest collection of Prayers, Public and Private, with Epistles and Gospels (size $5\frac{3}{4}$ by $3\frac{3}{4}$ inches). Paste grain, limp, or French morocco, stiff, 6s. each. Rutland roan, 7s. English calf, 8s. 6d. German calf, or morocco, limp, 8s. 6d. each. Morocco boards, 8s. 6d. Also in handsome leather bindings, in a variety of styles, from 10s. 6d. to 30s. net.

Horae Diurnae. Roman. From 4s. 6d. net. Monastic. 5s. net.

Imitation of Christ, Of the. By Thomas à Kempis.

NEW POPULAR EDITION FOR DISTRIBUTION. Cloth, red edges, 6d. net (postage 2d.) Leather, gilt edges, 1s.

SUPERFINE POCKET EDITION. Fancy cloth extra, with red borders, 1s. 6d. Leather bindings, from 2s. 6d. to 10s.

PRESENTATION EDITION (size $6\frac{1}{4}$ by $4\frac{1}{2}$ inches). With red border on each page. Cloth extra, 3s. 6d. And in leather bindings, from 7s. to 15s.

SERAPHIC EDITION. An entirely new translation. Cr. 8vo, cloth, 6s. net; leather, 7s. 6d. net.

LATIN EDITIONS from 2s. net.

FRENCH, ITALIAN AND SPANISH EDITIONS, also in stock.

CATALOGUE OF PUBLICATIONS

PRAYER BOOKS, etc.—*continued.*

Key of Heaven, The. Containing all the Popular Devotions, Prayers, and Services of the Church. Epistles and Gospels.

48mo EDITION (size $3\frac{5}{8}$ by $2\frac{1}{4}$ inches). In handsome leather bindings, with red borders, from 1s. to 5s.

DEMY 32mo EDITION (size 4 by $2\frac{1}{4}$ inches). In six different styles of leather bindings, from 1s. 6d. to 4s. 6d.

ROYAL 32mo EDITION (size 5 by $3\frac{1}{4}$ inches), without Epistles and Gospels. Cloth, 6d. net (postage 2d.) Or complete, in various styles, from 1s. to 4s. 6d.

Latin Devotional Books.

Accessus ad Altare. 1s. 6d. net.

Clericus Devotus. 3s. net and 4s. net.

Cæleste Palmetum. 5s. 8d. net.

Paradisus Animæ. From 3s. net.

Preces Ante et Post Missam. From 1s. 3d. net.

Sacerdos devote celebrans. From 2s. 6d. net.

Vade Mecum. 7d. net and upwards.

Manual of Prayers for Congregational Use. Authorized by the Archbishops and Bishops of England and Wales. Pocket Edition, with Epistles and Gospels, Cloth, 6d. net (postage 2d.); or with Enlarged Appendix, cloth, 1s. Leather, 2s. 6d. and 5s.

Manual of Prayers, for the Use of Training Ships, Reformatory Schools, etc. Strong leather binding. 2s. net.

Manual of the Sacred Heart. Cloth, 2s. and 2s. 6d. Leather, 4s. 6d., 5s. 6d., and 6s.

Missal for the Laity. Abridged Edition. 32mo, cloth, 6d. net (postage 2d.) Cloth, red edges, 1s. Leather, 1s. 6d., 2s. 6d., 4s. 6d., and 5s.

Missal. The Roman Missal, in Latin and English, with all the New Offices, and various Propers. (Size $5\frac{7}{8}$ by $3\frac{7}{8}$ inches.) Roan or French morocco, 5s. Rutland limp, 7s. Best calf or morocco, four styles, 8s. 6d. each. Also in better bindings, from 10s. 6d. to 30s. net.

Missals, Latin only. From 4s. 6d. net to 16s. Altar Missals. From 16s. to 5 guineas, with English or other Supplements.

Office of Our Lady. Miniature Editions. Latin text, 7d., 10d., 1s. 6d. Larger Editions, from 3s. to 8s.

Our Lady of Perpetual Succour. A Manual of Devotion for every Day of the Month. Translated by Rev. T. Livius, C.S.S.R. 32mo, cloth, 1s. net. (postage 2d.) Leather bindings at 2s. net. 2s. 6d. net and 4s. 6d. net.

Our Lady of Perpetual Succour, Manual of. From the Writings of St Alphonsus Liguori. By a Redemptorist Father. 18mo, cloth, 1s. net (postage 2d.) Leather, 2s. net. With Hymns. Cloth, 1s. 6d. net (postage 3d.) Leather, 3s. net.

SELECTION FROM BURNS & OATES'

PRAYER BOOKS, etc.—*continued.*

- Our Lady's Manual:** or, Devotions to the Sacred Heart of Mary. Cloth, 2s. and 2s. 6d. Calf and morocco, 5s. 6d.
- Path to Heaven, The.** A Revised Edition of the Cheapest and most complete Book of Devotions ever issued. (Size $5\frac{1}{2}$ by $3\frac{1}{2}$ inches.) Cloth, 2s. and 2s. 6d. Roan, 3s. Paste grain, gilt edges, 4s. French morocco, gilt, with clasp, 4s. 6d. Persian calf, red edges, 4s. 6d. Rutland roan, limp, 6s. English calf, 7s. 6d. Turkey morocco, 7s. 6d. German calf or morocco, limp, 7s. 6d. each; also soft cushioned, 8s. 6d. each.
- Pax Vobiscum.** Specially adapted for Sick Persons and Invalids. Large type. Cloth, 2s. 6d. net. Leather, 4s. net (postage 3d.)
- Prayers of St Gertrude and St Mechtilde.** Cloth, 1s. Leather, 2s. and 4s. 6d. each. With the Exercises of St Gertrude, in one Vol., English calf, 6s. 6d.
- Raccolta, The, or Collection of Indulged Prayers and Good Works.** By Father Ambrose St John. 4s. 6d. net (postage 4d.)
- Reflections and Prayers for Holy Communion.** From the French. Two Series. Each, 4s. 6d. and upwards.
- Spirit of the Sacred Heart.** A large type Manual of Prayers. Cloth, 3s. 6d. Paste grain roan, gilt, 5s. 6d. Also in better bindings at 8s. 6d. net and 12s. 6d. net.
- Spiritual Combat, The.** Pocket Edition. Cloth, 6d. net (postage 2d.) and 1s.; also leather bound at 2s. 6d., and 4s. 6d. Larger edition (foolscap 8vo), cloth, 1s.
- Treasury of Prayer, The: A Manual of Popular Devotion.** New Edition. With Epistles and Gospels. Cloth, 16mo, 2s. 6d. Leather, 4s. and 7s. 6d.
- Vespers Book, Complete.** Containing the Rite of Benediction and the Offices of Prime, Vespers, and Compline, complete for every day in the year. With the new Offices and Supplements entirely revised to 1908. Leather, 3s. 6d. and 7s. 6d.
- Vesper Book.** 32mo. Cloth, 1s. Leather, 1s. 6d. and 4s. 6d.
- Vesper Book for Chanting.** Strongly bound. 1s. net.

QUARTERLY SERIES. Edited by the Jesuit Fathers.

For Complete List see General Catalogue.

RAMPOLLA, CARDINAL.

The Life of St Melania. Translated by E. Leahy and Edited by Herbert Thurston, S.J. Demy 8vo, 4s. 6d. net (postage, 4d.)

RATTON, LIEUT-COLONEL, M.D. (J. J. Elar).

The Apocalypse, Antichrist, and The End. 5s.
Essays on the Apocalypse. 3s. 6d.

CATALOGUE OF PUBLICATIONS

RAWES, FATHER (D.D.)

The Bread of Life; or, St Thomas Aquinas on the Adorable Sacrament of the Altar. Third Edition. 3s. 6d.

Devotions for the Souls in Purgatory. 32mo. 1s.

St John the Evangelist; or, The Beloved Disciple. 2s. 6d.

Septem; or, Seven Ways of Hearing Mass. 32mo. Cloth. 1s. and 2s. Calf or morocco, 4s. 6d. each.

RICHARDS, REV. W. J. B. (D.D.)

The Grounds of Hope. 1s.

Manual of Scripture History. 2s. 6d. net (postage 4d.)

RICKABY, REV. JOSEPH (S.J.)

Waters that go Softly: or Thoughts for Time of Retreat. 2s. 6d.

Free Will and Four English Philosophers—Hobbes, Locke, Hume, and Mill. 3s. 6d. net. (postage 3d.)

Of God and His Creatures. An Annotated Translation, with some Abridgments, of the "Summa Contra Gentiles" of St Thomas Aquinas. Foolscape folio, 21s. net.

ROSE, STEWART.

St Ignatius Loyola and the Early Jesuits. With more than 100 Illustrations. Edited by the Rev. W. H. Eyre, S.J. Super royal 8vo, handsomely bound. 15s. net.

RODRIGUEZ ON CHRISTIAN PERFECTION. For Persons living in the World. 6s.

RUSSELL, REV. MATTHEW (S.J.)

At Home near the Altar. 1s. net (postage 1½d.)

Close to the Altar Rails. 1s. net (postage 1½d.)

Moments before the Tabernacle. 1s. net (postage 1d.)

Little Angels. 2s. 6d. net (postage 3d.)

"Father Russell is both a poet and a litterateur, and in *Little Angels* he gives us of his best."—*Catholic Times*.

RYDER, REV. H. I. D. (of the Oratory).

Catholic Controversy. New Edition. Paper Covers. 1s. net (postage 3d.) Cloth, 2s. net.

ST CATHERINE OF GENOA.

Treatise on Purgatory. With Preface by Cardinal Manning. New 32mo Edition. 1s.

ST FRANCIS DE SALES, THE WORKS OF.

Introduction to the Devout Life. Cloth, red edges, 1s. 6d. Calf, red edges, 5s. Morocco, gilt edges, 5s. 6d.

Library of St Francis de Sales. Translated by Canon Mackey, O.S.B., under the direction of Bishop Hedley, O.S.B.

Letters to Persons in the World. 6s.

The Treatise on the Love of God. 6s.

The Catholic Controversy. 6s.

Letters to Persons in Religion, with Introduction by Bishop Hedley. 6s.

SELECTION FROM BURNS & OATES'

ST FRANCIS DE SALES, THE WORKS OF—*continued.*

The Mystical Explanation of the Canticle of Canticles. Also St Jane Frances de Chantal's Depositions in the Cause of the Beatification and Canonization of St Francis de Sales. 6s.
Spiritual Conferences of St Francis de Sales. Translated with additions and Notes, under the supervision of Abbot Gasquet, O.S.B., and the late Canon Mackey, O.S.B. 6s.

ST IGNATIUS OF LOYOLA.

Manresa: or, The Spiritual Exercises of St Ignatius. 3s.
Text of the Spiritual Exercises. 2s. 6d.
Meditations on the Life and Virtues of St Ignatius. 2s. 6d.

ST JOHN, BERNARD.

The Blessed Virgin in the Nineteenth Century: Apparitions, Revelations, Graces. With Illustrations. 6s.

SALOME, MOTHER M.

Stories for You and Me. With Illustrations by L. D. Symington. 2s. 6d.
Good-Night Stories. Illustrated. 2s. 6d.
Amelia and the Dwarfs. A Charade in One Act. Made by Mother Mary Salome. And The Children of Eve. A Play by M. H. 6d. net (postage 1d.)
Some Little London Children. A Story. 2s. 6d.
The Feasts of Mother Church. With Hints and Helps for the Holier Keeping of them. With Illustrations. 3s. 6d.
Mary Ward, a Foundress of the Seventeenth Century. With an Introduction by the Bishop of Newport. Illustrated. 5s.
The Life of Our Lord, written for Little Ones. 3s. 6d.

SALVATORI'S PRACTICAL INSTRUCTIONS FOR NEW CONFESSORS. 4s.

SHCOOL BOOKS, Stationery, and General School Requisites. Supplied on the best terms. *Catalogue sent free on request.*

SCHOUPE, REV. F. X. (S.J.)

Purgatory: Illustrated by the Lives and Legends of the Saints. Revised edition, with Notes by Father Kent, O.S.C. 6s.
Abridged Course of Religious Instruction, Apologetic, Dogmatic, and Moral, for the Use of Catholic Schools. 3s.

SERVERS' MANUAL of the Archconfraternity of St Stephen. Compiled by a Priest of the Archdiocese. With a Preface by the Archbishop of Westminster. 1s. net (postage 2d.)

SHEEHAN, CANON P.A. (D.D.)

A Spoiled Priest, and Other Stories. With nine illustrations by M. Healy. Cr. 8vo, cloth, gilt top. 3s. 6d. A Selection of these Stories, printed on thinner paper, is issued under the title of Canon Sheehan's Short Stories. cloth. 1s. net (postage 3d.)
The Triumph of Failure. A Novel. Illustrated Edition. 6s.

CATALOGUE OF PUBLICATIONS

SHIPLEY, ORBY (M.A.) Edited by.

Carmina Mariana. An English Anthology in Verse in honour of, or in relation to, the Blessed Virgin Mary. First and Second Series. 7s. 6d. each.

SMITH, LEONORA L. YORKE.

The Way of the Cross of the Sacred Heart of Jesus. Translated from the French of Exupère de Prats-de-Mollo (Capuchin). With a Preface by Father Sebastian Bowden. 2s. 6d. net (postage 3d.)

SOUVESTRE, EMILE.

French Eggs in an English Basket. Translated from the French by Emily Bowles. Also *The Isle of the Dead.* By the same Author. Cloth, 1s. 6d.

STAVERT, A. A. B.

Boys of Baltimore. A Stirring Story. With Illustrations by L. D. Symington. 2s. 6d.

SWEENEY, ABBOT (O.S.B.)

Sermons for all Sundays and Festivals of the Year. Cheaper Edition. Cr. 8vo, bound in quarter leather. 7s. 6d.

SWETCHINE, MADAME.

The Maxims of Madame Swetchine. Selected and Translated with a Biographical Note by I. A. Taylor. With a Portrait. Cloth gilt, 2s. net (postage 2d.)

"This little work will give some insight into the character of a great and saintly woman. Many of the maxims display knowledge of life and of human nature not often found."—*Catholic Times.*

TAUNTON, REV. ETHELRED.

The Little Office of Our Lady. A Treatise Theoretical, Practical, and Exegetical. Demy 8vo, strongly bound, leather back, 10s. net.

TAYLOR, MOTHER MAGDALEN (S.M.G.)

Memoir of Father Dignam. 5s. net (postage 4d.)

Father Dignam's Retreats. 6s. net (postage 4d.)

Conferences given by Father Dignam, S.J. 6s. net (postage 4d.)

Inner Life of Lady Georgiana Fullerton, The. With Notes of Retreat and Diary. 5s. 6d. net (postage 4d.)

Holy Confidence. 1s. 6d. net (postage 2d.)

A Marvellous History: or, The Life of Jeanne de la Noue. 2s. Convent Stories. 3s.

Dame Dolores. A Tale. 3s. 6d.

Lost, and other Tales for Children. 2s.

Stoneleighs of Stoneleigh, and Other Stories. 2s. 6d.

Tyborne: A Tale of Queen Elizabeth's Days. 3s. 6d.

SELECTION FROM BURNS & OATES'

TERESA, SISTER.

The Little Flower of Jesus. Being the Autobiography of Sister Teresa, of the Child Jesus and the Holy Face, Carmelite Nun. Translated from "Histoire d'une Ame" by M. H. Dziewicki. With three Portraits. Third Edition. 2s. 6d. net (postage 4d.)

Poems of Sister Teresa, known as the "Little Flower of Jesus." Translated by S. L. Emery. 4s. net (postage 4d.)

TERESA, SISTER MARY, O.S.B. (of Princethorpe Priory).

Conferences for Children on the Gospel of St John. With a Preface by the Abbot of Ampleforth. 2s. 6d. net (postage 3d.)

THEOLOGY, MORAL OR DOGMATIC: Gury, Pesch, Hurter, Noldin, Tanquerey, Lehmkuhl, Morino, Matharan, Genicot, Billot, Haine, Jungmann, Antonelli, etc., always in stock. Any work procured to order.

THOMPSON, EDWARD HEALY (M.A.)

Letters and Writings of Marie Lataste, with Critical and Expository Notes. By two Fathers of the Society of Jesus. Translated from the French. Three Volumes. 5s. each.

Life of Jean Jacques Olier. 8vo. 15s.

The Hidden Life of Jesus. By Henri Marie Boudon. 3s.

The Life and Glories of St Joseph. 6s.

THOMPSON, FRANCIS.

Poems. 5s. net.

"The regal air, the prophetic ardours, the apocalyptic vision, the supreme utterance—he has them all."—*The Bookman*.

Sister Songs. 5s. net.

"A book that Shelley would have adored."—*William Archer*.

New Poems. 6s. net.

"Poems that are matchless for their beauty of idea and expression."—*Black and White*.

The Hound of Heaven. Wrapper, 1s. net.

The Selected Poems of Francis Thompson. A Collection of the Shorter Poems and Extracts from the larger ones. With a Biographical Note by Wilfrid Meynell, and a Portrait of the Poet. 5s. net.

"Here is the essence of the most remarkable of recent English Poets."—*Times*.

Health and Holiness. A Study of the Relations between Brother Ass, the Body, and his Rider, the Soul. Cloth, 2s. net.

"His prose is heroic. It has reminded us, and not only by its subject matter, of Sir Thomas Browne's *Christian Morals*."—*The Spectator*.

Shelley. An Essay. With an appreciation by the Rt Hon. George Wyndham, M.P.

"The most important contribution to pure letters written in English during the last twenty years."—Mr Wyndham.

CATALOGUE OF PUBLICATIONS

THOMPSON, FRANCIS—*continued.*

The Life of St Ignatius. Edited by Father J. H. Pollen, S. J., with 100 illustrations by H. W. Brewer and others. 10s. 6d. net.

THURSTON, REV. HERBERT (S.J.)

The Stations of the Cross. An Account of their History and Devotional Purpose. Illustrated. 3s. 6d. net (postage 4d.)

TICKELL, REV. G. (S.J.)

Life of Blessed Margaret Mary. 6s.

The Incarnate Word and the Devotion to the Sacred Heart. 2s.

TORROMÉ, M. T. Translated by.

Towards Eternity. By the Abbé Poulin. 5s.

TYNAN, KATHARINE.

The Rhymed Life of St Patrick. With a Foreword by Lieutenant General Sir William Butler, G.C.B., and 26 illustrations. Printed in Green and Black. Wrapper 1s. net (postage 2d.) Cloth, 2s. 6d. net.

ULLATHORNE, ARCHBISHOP.

Christian Patience, the Strength and Discipline of the Soul. Demy 8vo. 7s.

The Endowments of Man considered in their Relations with his Final End. Demy 8vo. 7s.

The Groundwork of the Christian Virtues. Demy 8vo. 7s.

The Little Book of Humility and Patience. Being a Selection from Archbishop Ullathorne's two volumes. With a Portrait. 2s. net.

The Autobiography of Archbishop Ullathorne. Edited by Augusta Theodosia Drane. Demy 8vo. 7s. 6d.

The Letters of Archbishop Ullathorne. Arranged by A. T. Drane. Demy 8vo. 9s.

Characteristics from the Writings of Archbishop Ullathorne. Compiled by the Rev. M. F. Glancey. Cr. 8vo. 6s.

VATICAN EDITIONS.

Kyriale, Graduale, etc. By Desclée, Dessain, Schwann, Pustet, in Gregorian and modern notation. *Catalogues sent on application.*

VAUGHAN, CARDINAL.

The Young Priest. Conferences on the Apostolic Life. Edited by Mgr Canon J. S. Vaughan. Second Edition. With Portrait. 5s. net (postage 4d.)

VAUGHAN, REV. DOM JEROME (O.S.B.) Edited by.

The Spiritual Conflict and Conquest. With Preface and Notes. 5s.

The Life and Labours of St Thomas of Aquin. By Archbishop Vaughan, O.S.B. 6s. 6d.

Pax Animae. By St Peter of Alcantara. Wrapper, 6d. net (postage 1d.) ; cloth, 1s. net.

BURNS & OATES' PUBLICATIONS

- VAUGHAN, REV. DOM JEROME (O.S.B.)** Translated by.
The Practice of Humility. A Treatise, edited by H.H. Leo XIII. Cloth gilt, 1s. 6d. Wrapper 6d. net (postage 1d.)
- VAUGHAN, MGR JOHN S. (Bishop of Sebastopolis).**
Faith and Folly. New and Revised Edition. 5s. net (postage 4d.)
How I Came to Do It ; or, How Parson Blackswwhite gave up his Vow of Celibacy. A Holiday Sketch. Edited by Mgr John S. Canon Vaughan. 300 pp. With frontispiece. 2s. 6d. net (postage 4d.)
- WARD, MARY, THE LIFE OF.** With Two Portraits. Introduction by Abbot Gasquet, O.S.B. 2s. net. (postage 3d.)
- WESTMINSTER DECREES.** Decreta Quatuor Conciliorum Provincialium Westmonasteriensium : 1852-1873. Adjectis Pluribus Decretis Rescriptis aliisque Documentis. Editio Secunda. Royal 8vo, wrapper. 6s. net (postage 5d.)
- WHITE, C. L.**
Saint Benedict Joseph Labre (Votary of Holy Poverty and Pilgrim). With Portrait and other Illustrations. 2s. 6d.
- WILBERFORCE, WILFRID, AND A. R. GILBERT.**
Her Faith against the World. A Novel. Crown 8vo. 3s. 6d.
- WISEMAN, CARDINAL.**
Fabiola. A Tale of the Catacombs. New Cheap Edition. Wrapper, 6d. net ; limp cloth, 1s. net (postage 3d.) Illustrated Edition on superfine paper, cloth, richly gilt. 3s. 6d.
Recollections of Four Popes (Pius VII—Leo XII—Pius VIII—Gregory XVI), and of Rome in their Times. 3s. 6d.
A Month's Meditations. Leather back. 4s.
Meditations on the Sacred Passion of Our Lord. 4s.
Meditations on the Incarnation and Life of Our Lord. 4s.
Characteristics from the Writings of Cardinal Wiseman. Selected by Fr T. E. Bridgett, C.SS.R. 6s.
The Hidden Gem. A Play in Two Acts. With Music. 2s.
New Visits to the Blessed Sacrament. Edited by Cardinal Wiseman. Best cloth, gilt, red edges, 1s. ; cloth, 6d. net.
-

BURNS AND OATES
ORCHARD STREET
LONDON

W

